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ABSTRACT

This resource unit was developed from materials produced and field tested by the Project Social Studies Curriculum Center. It was designed to make progress toward the development of the following objectives: 1) conceptual: globalism, geographic location, diversity, interrelationships, change, cultural use of the environment, economics, culture, social organization, and social processes; 2) generalizations evolving out of conceptual approach to the study of India; and, 3) skills: rational problem solving, efficient information location, information gathering and evaluation, effective geographic skills with maps and globes, and the organization, analysis, and evaluation of information. Attitudinal objectives are: 1) curiosity about social data; 2) free examination of social attitudes and data; 3) value objectivity; and, 4) appreciation of the cultural contributions of other countries, races, and religions. Teaching strategies and educational media are listed, student activity sheets and textual materials developed by the Center on village life are also included. Other documents in this series of curriculum guides are ED 051 027 through ED 051 033, ED 052 080 through ED 052 082, SO 001 277 and SO 001 278. (VLW)

Chelmsford Public Schools

Chelmsford, Massachusetts

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ED054011

SO 001 276

COMMUNITIES AROUND THE WORLD

A Village in India

Teacher's Resource Unit

revised by

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This resource unit was revised following field testing in the Chelmsford Public Schools from materials developed by the Project Social Studies Curriculum Center of the University of Minnesota under a special grant from the United States Office of Education.

1969

OBJECTIVES

This unit is designed to make progress toward the developm
objectives:

CONCEPTS

1. Globalism.

2. Location.

    Position
    Situation
    Site
        Elevation
        Landforms: plain, mountains, plateau, river valley
        Climate: temperature, seasonal variations, precipitation, monsoon
        Water: ocean, rivers
        Vegetation: jungle, desert

3. Diversity.

4. Interrelationships.

    Areal relationships
    Trade
    Interdependence

5. Change.

    Physical
    Man-made

6. Cultural use of the environment.

7. Economic Concepts.

    Scarcity
    Allocation
    Economic Systems

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OBJECTIVES

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- Physical
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- Scarcity
- Allocation
- Economic Systems
  - Market
  - Command
  - Traditional reciprocal relationships
  - Mixed
  - Change
- Production
- Factors of production
- Output
- Specialization
- Living levels
- Wages

8. Culture.

- Diversity and uniqueness
- Norms and values
- Culture as learned behavior
- Cultural universals and psychic unity of mankind
- Change

9. Social Organization.

- Class and caste
- Social mobility
- Family as institution

10. Social processes.

- Socialization
- Reciprocal exchange

GENERALIZATIONS

1. Every place has three types of location: a position, a site, and a situation.
    a. Places can be located at specific points on the earth's surface.
    b. Places can be located in terms of their situation; situation describes a phenomenon in areal relationships with other phenomena with which it is associated, including distance and direction from such phenomena.
    c. Places can be located in terms of site, which relates a phenomenon to the detailed physical setting of the area it occupies.
2. Phenomena are distributed unequally over the earth's surface, resulting in great diversity or variability from one place to another. No two places are exactly alike.
    a. Unevenly distributed phenomena from distinctive patterns on the map.
3. Temperature and seasonal differences are affected in part by distance from the equator; temperature ranges are smaller near the equator than further away from it.
4. Temperature is affected in part by elevation; air is cooler at higher elevations than at lower elevations if latitude and distance from the sea are the same.
5. Temperature is affected by physical features which block winds from certain directions.
6. Places in the i
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    b. Winds which
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8. Nature changes
earth through p
9. The topography
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6. Places in the interior of continents tend to have greater extremes of temperature than places along the coast.

   a. The ocean and other large bodies of water do not heat up so rapidly as land.

   b. Winds which blow over large bodies of warm water carry warm air to nearby land areas.

7. Rainfall is affected by wind direction, distance from bodies of water, and physical features which force winds to rise.

8. Nature changes the character of the earth through physical processes.

9. The topography of a region may present limitations given a specific level of technology.

10. Man uses his physical environment in terms of his cultural values, perceptions, and level of technology.

11. Specialization of individuals makes for interdependence.

   a. The people who live in one community depend upon each other for different goods and services and help each other solve problems.

   b. People in most societies in the world depend on people who live in other communities for certain goods and services and help in solving problems.

12. Every economic system faces scarcity or a lack of enough productive resources to satisfy all human wants.

13. Certain basic economic questions are answered or decided in some fashion by every society, although perhaps in no other way than by tradition. These questions are: (1) What and how much shall be produced of each good or service? (2) How much shall be produced in total? (3) How shall these goods and services be distributed among the population? (4) How shall these goods and services be distributed among the population?

14. Production satisfies human wants by converting resources into goods and services which people desire. People who perform services for others are producing, just as are those who are making goods for which people are willing to pay or exchange goods.

15. Economic systems differ as to how economic questions are resolved about what and how much to produce, how it shall be produced, and who shall get what goods and services.

    a. The fundamental difference between economic systems is in how and by whom basic economic decisions over allocation of resources are made.

    b. In a private enterprise system, it is the market which serves largely to resolve the questions of: What and how much shall be produced? How shall it be produced? and Who will get what products and services?

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c. In command economies most of the basic economic decisions are made by the government.

   1) The allocation of resources in a command economy is determined basically by the central planners, not by free consumer demand.

d. In a number of societies neither the government nor the market system has been important in affecting how resources are allocated. Such economic systems are based largely upon tradition and reciprocal relationships which have grown up in the past. All societies have some reciprocal relationships which affect exchange to some degree.

   1) In all societies people have traditional relationships by which they exchange certain things with each other, this exchange is not affected particularly by supply and demand.

e. Economic systems are usually mixed, with both public and private ownership and with decisions made both by the government and by consumers.

   1) In all systems reciprocal relationships are combined with a market system or a command system or both.

f. Most economic systems are in the process of constant change.

16. At any specific time, the total economic output is affected by the quantity and quality of productive resources (land, or natural resources, labor, and capital goods), by the level of technology, and by the efficiency of the organizational structure.

    a. Economic output is affected by the quality as well as the quantity of labor.

    b. Output is affect by the level of technology.

        1) Output can be increased by technological progress in the development of tools and machines and power to replace manpower.

    c. The organizational structure of the total economy or of any large sector of it (such as agriculture) affects efficiency and so output.

17. Living levels do not rise unless output of production grows at a faster rate than population.

18. People tend to work hardest at those jobs for which they receive the greatest incentives (monetary and non-monetary).

19. Status may be acquired by birth, achievement, age, or some combination of these.

    a. In societies with a caste system, people are born into certain occupational groups and expect certain reciprocal relationships regardless of their ability; in societies with greater ability, they can hope to rise further in the economic ladder,

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1) Members of a caste usually follow specific occupations.

b. Members of a caste cannot move out of their caste, although as the caste system changes there is more likelihood of vertical mobility.

20. Castes have a fixed relationship, one to the other, which may involve exchanges of services and mutual responsibilities and obligations.

21. All people, regardless of where they live or to what race, nationality, or religion they belong, have many things in common.

a. All people, everywhere, have certain basic physical drives, although they satisfy them differently.

b. Human beings exhibit the same kinds of emotions (anger, fear, sorrow, hatred, love) although they may express them in different ways and the emotions may be aroused by different things.

c. Human beings everywhere have acquired the need for positive affect (affection) and interaction with other human beings (gregariousness).

d. Every culture must provide for the satisfaction of the elementary biological requirements such as food and warmth, and the need for positive affect or gregariousness.

e. In all societies people are expected to behave in certain ways and not to behave in certain ways. They are expected to believe that certain things are good and certain things are bad.

f. All cultures require a certain minimum of reciprocal behavior for cooperation to obtain subsistence and other ends of social life.

g. Families in all societies delegate different responsibilities and rights (or specific roles) to different family members; age and sex are principles used in all societies to differentiate family roles and organize these roles into statuses.

h. All societies have some means of socializing children.

i. All societies have some laws (rules) which will be enforced through force if necessary.

22. Ways of living differ from one society to another. Each culture (way of life) is different (unique).

a. Human beings have the potential to exhibit extremely variable behavior, depending upon their natural and cultural environment; they satisfy their drives and needs differently.

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eings have the potential bit extremely variable be- depending upon their and cultural environment; tisfy their drives and ifferently.

b. People in different societies differ as to how they expect people to act and as to what they think good and bad.

c. The structure of the family differs from one society to another.

d. Families usually have some economic functions, but the economic function differs greatly from one society to another.

e. Although all societies have some kind of religion(s), religious beliefs differ from society to society.

23. Culture is learned, not inborn. In every society human beings learn a culture in the process of growing up; this culture is the learned behavior patterns shared by members of their group.

a. People perceive things in terms of their culture and total life experiences.

24. Although culture is always changing, certain parts or elements may persist over long periods of time.

a. Culture changes, although it changes more rapidly and drastically in some places than in others.

b. Changes in one aspect of a culture will have effects on other aspects.

c. Some values are conducive to change; some make change difficult.

SKILLS

1. Attacks problems in a rational manner.
    a. Sets up hypotheses.
2. Locates information efficiently.
    a. Uses book index to locate information.
    b. Uses library card catalog to locate information.
    c. Uses encyclopedias.
3. Gathers information effectively.
    a. Reads to answer questions.
    b. Reads for details.
    c. Gains information by studying pictures.
    d. Gains information by studying films.
    e. Gains information by constructing models.
    f. Interprets charts.
    g. Interprets bar graphs.
    h. Gains information by listening.
4. Evaluates information.
    a. Differentiates between fact and opinion.

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5. Uses effective geographic skills.
    a. Compares areas with known areas.
    b. Tells directions on maps.
    c. Uses parallels on globes and maps.
    d. Orients map with globe.
    e. Uses map scale to estimate distances.
    f. Differentiates between small-scale and large-scale maps and knows when to use each.
    g. Interprets map symbols.
        1) Interprets map symbols in terms of map legend.
6. Organizes and analyzes data and draws conclusions.
    a. Applies previously-learned concepts and generalizations.
    b. Identifies differences in data.
    c. Tests hypotheses against data.

ATTITUDES

1. Is curious about social data.
2. Is committed to the free examination of social attitudes and data. Searches actively for different points of view and interpretations.
3. Values objectivity.
4. Appreciates and respects the cultural contributions of other countries, races and religions.

OBJECTIVES

OUTLINE OF CONTENT

G. Is curious about social data.

S. Gains information by listening.

S. Gains information by studying films.

TEACHING STRATEGIES

Initiatory Activities

1. Invite an Indian to set the stage for the study of a villa in India. Use may be made of the artifacts in Window on India realia kit. If a resource person is not available, divide the class into small groups and distribute the artifacts. Ask each group to make a list of statements about India based on what these artifacts seem to tell them or questions these artifacts raise.

2. The procedures for this activity are as follows:
    a. Have a small group of children assume roles of an American family. Ask them to show the family members at work and at play during a typical day. Discuss the role play by asking questions such as: Do all of you do these kinds of things? Do you think most families in this country do these same kinds of things? If you were to visit India, would you find people living this way? What might be the same? What might be different
    b. View the film Mooti ... Child of New India or Ramu of Ganapatty Street. Before the film is shown, tell children that a small group will be asked to assume roles of an Indian family.
    c. Have a small group of children assume the roles and illustrate a typical day of an Indian family.
    d. Contrast and compare the two families.

ING STRATEGIES	EDUCATIONAL MEDIA
set the stage for the study of a village be made of the artifacts in *Window on* If a resource person is not available, nto small groups and distribute the arti- coup to make a list of statements about these artifacts seem to tell them or ifacts raise.	Artifacts from *Window on India* realia kit. Indian students may be contacted through the Dean of Students at Lowell Technological Institute or through the World Affairs Council in Boston
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G. Certain basic economic questions are answered or decided in some fashion by every society, although perhaps in no other way than by tradition. These questions are: (1) What and how much shall be produced of each good or service? (2) How much shall be produced in total? (3) How shall these goods and services be distributed among the population?

G. Production satisfies human wants by converting resources into goods and services which people desire. People who perform services for others are producing, just as are those who are making goods for which people are willing to pay or exchange goods.

G. The fundamental difference between economic systems is in how and by whom basic economic decisions over allocation of resources are made.

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I. Every society has some kind of economic system, but economic systems vary from one society to another, the system in India differs from that in each of the other societies studied.

3. Review the generalization that every society has some kind of economic system. This pattern of arrangements involves the production, distribution, and use of goods and services and reflects the values and objectives of the particular society. Review the basic economic questions which must be answered in some way be every society.

4. Have all countries which you have studied organized their economic life in exactly the same way? Review what children learned about the economic systems studied earlier in the year.

   a. In the United States (choices of individual buyers and sellers.)
   b. In Russia (government making many of the decisions).
   c. In the Trobriand Islands (customs and traditions.)

   Ask: Have any two of the countries you have studied so far had the same way of looking at the basic economic questions which must be answered in one way or another in all societies?

G. Every place has three types of location: a position, a site and a situation.

G. Places can be located at specific points on the earth's surface.

Understands concepts of "peninsula,' "continent," and subcontinent."

II. India is a
South Asia.
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II. India is a large country located in South Asia. It is a land of great diversity.

A. India is part of a peninsula. Because of its great size and because it is almost cut off from the rest of Asia by the Himalaya mountains, this peninsual is called a subcontinent.

Locate India on the globe. What is its shape? Have children locate the Indian Ocean, Bay of Bengal, and the Arabian Sea. Define peninsula. Locate other peninsulas on the globe. Use Map Symbols Chart to clarify the geographic terms used in this lesson.

Study prints: Map Symbols and Geographic Terms and Charts, A.J. Nystrom and Co.

Ask: What is a continent? Explain that this peninsula is often called a subcontinent because of its great size and because it is almost cut off from Asia by the Himalaya mountains. Point out these mountains on a physical map. What other countries have we studied this year? Let's compare their size in relation to India.

Pass out Student Activity Nos. 1, 2 and a piece of white paper. Have children use key on sheet no. 1 to color the countries. Then paste half sheet of white paper on bottom of sheet no. 2 to make a pocket. Cut out countries on No. 1 and complete exercises on sheet no. 2 Discuss results.

Appendix: Student Activities numbers 1 and 2

S. Tells directions on maps.

G. Places can be located in terms of their situation; situation describes a phenomenon in areal relationship with other phenomena with which it it associated, including distance and direction from such phenomena.

G. Places can be located in terms of site, which relates a phenomenon to the detailed physical setting of the area it occupies.

S. Sets up hypotheses.

G. Temperature and seasonal differences are affected in part by distance from the equator; temperature ranges are smaller near the equator than further away from it.

S. Uses parallels on globes and maps.

B. India lies
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B. India lies about half way around the world from the U.S. From our west coast, it is a shorter distance to India by going west; from our east coast, it is a shorter distance to India by going east.

C. About half of India is located in the low latitudes, south of the Tropic of Cancer. The northernmost part of India lies at about the same latitude as San Francisco or Richmond, Va.

6. Ask: In what direction is India from the Soviet Union from the Trobriand Islands? From the U.S.? Why is it difficult to decide in what direction it is from the U (About half way across the world, so closer to go east from some parts of the U.S. and to go west from some other parts). If children have difficulty with this l question, have them use a string and globe to measure comparative distances from Washington D.C. to India by going both east and west. Then have them do the same for San Francisco. Now ask: Would it be shorter us in our town to reach India if we went east or west? (Have a child measure on the globe.)

7. Say: Let's be a combination of Atlas, Hercules, Paul Bunyan and Pecos Bill and move India to the same lati Western Hemisphers. Project a grid of latitude and lo (See appendix for materials for making transparencies. Using wall map, locate latitude and longitude of the four countries studied this year. Then place each country at the correct latitude and longitude on overlay.

Ask: From what you know about our part of the United States, what kind of temperature would you expect Ind to have? (Have the children volunteer what they know about Oklahome, Florida, Texas, Mexico. Review what chilIren have learned earlier about temperature and seasonal differences in terms of distance from the eq Discuss winter in the Tropics.

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Appendix:

Grid of latitude and
Longitude

Copy of countries
outlined.

S. Sets up hypotheses.

S. Applies previously-learned concepts and generalizations.

S. Interprets map symbols in terms of map legend.

G. Phenomena are distributed unequally over the earth's surface, resulting in great diversity or variability from one place to another. No two places are exactly alike.

G. Unevenly distributed phenomena form distinctive patterns on the map.

G. Temperature is affected in part by elevation; air is cooler at higher elevations than at lower elevations if latitude and distance from the sea are the same.

G. The topography of a region may present limitations given a specific level of technology.

S. Uses map scale to estimate distances.

G. Temperature is affected by physical features which block winds from certain directions.

D. India can be
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ected by physical features
from certain directions.

D. India can be divided into four main physical regions.

1. The Himalayan Mountain System.

    a. The system is more than 1500 miles long, 150-200 miles deep.

    b. It protects the valley of the Ganges from winter winds blowing out of central Asia.

    c. It is the source of the Brahmaputra, Ganges, and Indus Rivers.

    d. It causes the summer monsoon rains to fall on the Indo-Gangetic plain.

Ask: What would you think if I told you that in the northernmost part of India there is snow all year around and sometimes there are blinding blizzards? (Allow time for questions, guessing, and discussion as to why this might be so.)

8. Show the class a physical map of the world. Ask: What do you see that explains why thereis snow all year around in some places in India? (Review what children learned in earlier grades and reviewed in the unit on the Soviet Union about the relationship between elevation and temperature.)
Now have children locate the Himalaya mountain system on the map. Have them examine the elevation key. Then ask: How high would you estimate these mountains to be? How high are they compared to mountains in the U.S.? compared to mountains in South America? What problems would their height cause if you wanted to get to India from the Soviet Union by land? Discuss the concept of mountain pass, using a picture to illustrate. Locate passes in West Pakistan. Ask: Why would it be easier to go across the Himalayas today than many years ago? (Perhaps show pictures of snow-covered peaks in Himalayan range.)

Raman, *India*, p.24 for picture of snow-covered peak in the Himalayas.

9. Using the scale of miles, measure the approximate length and depth of the Himalayas. Compare with the Rocky Mountain system and then with the caucasus mountains in the Soviet Union. Ask: What effect would the Himalayas have on the cold winter blowing down from north Asia?

Physical maps of: India, U.S., and U.S.S.R.

Understands concepts of "river source", "river mouth", "delta," "plain."

Understands concept of"plateau",

S. Interprets map symbols in terms of map legend.

G. Phenomena are distributed unequally over the earth's surface, resulting in a great diversity or variability from one place to another.

S. Sets up hypotheses.

S. Tests hypotheses against data.

Understands concept of "desert."

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a.

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2. The Indo-Gangetic Plain.
   a. The Ganges river waters an area where 2/3 of India's people live.
   b. The Plain is practically level, with fertile, well-watered soil.
3. The Deccan Plateau.
   a. This plateau is south of the Vindhya Mountains.
   b. It is 2,000 to 3,000 feet high.
   c. It is cut off from the coasts by the Eastern and Western Ghats.
   d. Rainfall varies from 10-30 inches yearly.
4. Southern Coastal Plain.
   a. Coastal areas are heavily populated.
   b. Malabar gets 80-200 inches of rainfall yearly.

0. Locate the Indus, Ganges and Brahmaputra rivers. Review the meaning of the word "source." Ask: In what direction do these rivers flow? Why? Where are the "mouths" of these rivers? What is a "delta"? Find the Ganges delta. What is the meaning of the word "plains?" Locate the Indo-Gangetic plain. Find the rivers of peninsula India. Why might these rivers dry up in the summer when those in Northern India would not? (Perhaps show pictures of the plain and the Ganges River.)	Study Prints: "Source,""Mouth" "Delta". Map Symbols and Geographic Terms Charts, A.J. Nystrom and Co.
1. Have children locate other mountains in India (Vindhya, Eastern and Western Ghats) Ask: How high are these as compared with the Himalayas?	Map of India.
Discuss the meaning of the word "plateau." Locate the Deccan plateau. How high is this region? (Perhaps show a picture of the plateau region.)	Raman, India p. 16.
2. Show a collection of pictures to illustrate that within India are some of the world's hottest plains, dampest jungles, driest deserts, and highest mountains. Have children try to figure out where the pictures were taken. They should examine a physical map and try to relate the pictures to this map.	Raman, India pp. 10-16. Study Prints: India, Fideler Visual Teaching Living in India Silver Burdett.
3. Now read aloud the paragraph for Fairservis in which he describes the varied landscape. Have the children look at a physical map of the sub-continent as you read the description. Then ask: Were you correct in your guesses about where some of these pictures might be found? Make sure that children can locate the desert on the sub-continent. (Be sure to review the meaning of "desert.") Also, have them locate the hot coastal plains.	Fairservis, India last line p. 15 to end of paragraph one on p. 17. Project the map on p.16 afterwards. Study Print: "Desert" Map Symbols and Geographic Terms Charts. A.J. Nystrom and Co.

es and Brahmaputra rivers. Review d "source." Ask: In what direction Why? Where are the "mouths" of a "delta"? Find the Ganges delta. the word "plains?" Locate the ind the rivers of peninsula e rivers dry up in the summer when a would not? (Perhaps show pictures anges River.)	Study Prints: "Source,""Mouth" "Delta". Map Symbols and Geographic Terms Charts, A.J. Nystrom and Co.
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the word "plateau." Locate the igh is this region? (Perhaps plateau region.)	Raman, India p. 16.
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S. Gains information by studying pictures.

S. Orients map with globe.

S. Identifies directions on map.

S. Interprets symbols.

S. Gains information by construction of models.

S. Interprets map symbols.

S. Uses library card catalog to locate information.

S. Uses encyclopedias.

14. To review India's geographic regions, show filmstrip The Geographic Background. This flimstrip mentions a flood plain. Read aloud a simple description of one.

Filmstrip:
Background

The Republi
A Regional
House, Inc

15. Give each child a copy of Student Activities nos. 3 and 4. Have each child orient his map with the globe and then label the directions N,S,E, and W. Name the Indian Ocean, Bay of Bengal, and Arabian Sea. Have each child make a color key locating the following regions:

    a. The Himalaya mountain system.

    b. The Indo-Gangetic plain.

    c. The Deccan plateau.

    d. The eastern and Western Ghats.

    e. The Coastal lowlands.

    f. The desert region.

Appendix:

Student Ac
3 & 4

16. Have a committee make a large clay model of the physical features of India.

17. The more capable students may wish to do research on the Himalayas, mountain climbing, Mt. Everest in Nepal, Khyber Pass in Afghanistan.

eographic regions, show film-
c Background. This flimstrip
ain. Read aloud a simple

opy of Student Activities
each child orient his map
then label the directions
the Indian Ocean, Bay of
Sea. Have each child make
g the following regions:

untain system.

ic plain.

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Western Ghats.

lands.

on.

ke a large clay model of the physical

udents may wish to do research on the
climbing, Mt. Everest in Nepal, Khyber
.

Filmstrip:"The Geographic
Background."

The Republic of India:
A Regional Study, Eye Gate
House, Inc. Use frames 1-21.

Appendix:

Student Activities Numbers
3 & 4

S. Sets up hypotheses.

S. Interprets charts.

S. Tests hypotheses against data

G. Phenomena are distributed unequally over the earth's surface, resulting in great diversity or variability from one place to another. No two places are exactly alike.

G. Places in the interior of continents tend to have greater extremes of temperature than places along the coast.

G. The ocean and other large bodies of water do not heat up so rapidly as land nor cool so rapidly as land.

G. Winds which blow over large bodies of warm water carry warm air to nearby land areas.

G. Temperature and seasonal differences are affected in part by distance from the equator; temperature ranges are smaller near the equator than further from it.

E. The Indian Sub
climate.

1. India has t

a. The cool
to Febru
also dry

b. There is
until Ju

c. There is
from Jun
though s
little r
season.

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s.

against data

stributed unequally
surface, re-
diversity or
one place to
places are exactly

terior of continents
ater extremes of temp-
ces along the coast.

her large bodies of
t up so rapidly as
rapidly as land.

over large bodies of
warm air to nearby

seasonal differences
part by distance from
perature ranges are
equator than further from

E. The Indian Sub-continent has a varied climate.

1. India has three seasons.

   a. The coolest season is from October to February. This time of year is also dry in most parts of India.

   b. There is a hot, dry season from March until June.

   c. There is a season of heavy rainfall from June through September, although some parts of India receive little rainfall even during this season.

18. Locate Delhi, Calcutta, Bombay, Madras, Karachi on the wall map. Discuss what we think of when we talk about weather and climate. Have the children hypothesize about the climate around these five cities. Which do they think would have the greatest range in temperature between different seasons? Why?

Complete Student Activities nos. 5 & 6 with class.

cutta, Bombay, Madras, Karachi on the s what we think of when we talk about te. Have the children hypothesize around these five cities. Which do have the greatest range in temperature seasons? Why?	Wall map.
Activities nos. 5 & 6 with class.	Persh, India and South Asia, p.11 Appendix: Student Activities Nos. 5,6.

Understands concepts of "monsoon," "floods", and "dam".

G. Rainfall is affected by wind direction, distance from bodies of water, and physical features which force winds to rise.

S. Applies previously-learned concepts and generalizations.

Understands concepts of "Monsoon," "flood," and "dam."

G. Nature changes the character of the earth through physical processes.

S. Applies previously-learned concepts and generalizations.

G. Temperature and seasonal differences are affected in part by distance from the equator; the temperature ranges are smaller near the equator than further from it.

2. Tem
of
in
Tem
fro

3. Coa

of "monsoon," "floods",

1) The summer monsoon is a rain-bearing southwest wind.

by wind direction,
of water, and
ch force winds to rise.

2) 85% of India's rainfall comes during the monsoon season.

arned concepts and

3) India is building dams to save monsoon flood waters for irrigation.

of "Monsoon," "flood,"

aracter of the earth
esses.

arned concepts

2. Temperature ranges from one time of year to another are smallest in the southern part of India; Temperatures in North India range from 56 degrees to over 100 degrees

nal differences are
istance from the
ure ranges are
tor than further

3. Coastal regions have high humidity.

19. Have pupils read pp. 101-104, Fersh, The Story of India. What is the monsoon? Examine the annual rainfall map on p.11 of Fersh, India and South Asia. Discuss the meaning of the term "annual". How does this map differ from the monsoon maps?

Fersh, The Story of India.
Fersh, India and South Asia.

Read to the children the drama of the monsoon. What ways of making a living can you think of in which the amount of rainfall is very important?

Zinkin, India and Her Neighbors, pp. 42-43.
Carls, Around the Earth, pp. 280-282

20. Have each child show the direction of the southwest and northeast monsoons on an outline map. Capable students may do research on the more technical aspects of the monsoons, the construction of dams, and flood control. Encourage the children to use dramatizations, quiz sessions, overhead projectors, tape recorders, interview techniques--anything but reading or telling their reports to the class.

Fersh, India and South Asia.

Watson, India-Old Land, New Nation pp. 32-33.

21. Read to the children Fairservis, India, p. 30, last paragraph, to p. 31, last paragraph. Have children make a chalk drawing of the description of the onset of the monsoon.

Fairservis, India, p. 30-31

22. Review with the class the climatic chart (Student Activity number 5). Ask: How much difference in temperature is there in January? How does the January temperature of the coolest city compare with the January temperature in your town? How does the July temperature in your town compare with the July temperature in the warmest city? Which part of India seems to have the least seasonal range in

Appendix:

Student Activity #5

G. Places in the interior of continents tend to have greater extremes of temperature than places along the coast.

Understands the concept of "humidity."

G. Temperature is affected in part by elevation; air is cooler at higher elevations than at lower elevations if latitude and distance from the sea are the same.

S. Reads to answer questions.

S. Interprets map symbols in terms of map legend.

S. Gains information by studying pictures.

F. India has rich deposits of some minerals, including iron, manganese, mica, and bauxite. It has considerable deposits of coal, but not of a high quality for making steel. India has little oil.

temperature? How can you explain this? Which city has the least rainfall? How does its rainfall compare with the average rainfall in your town? How hot is it in Bombay during the rainy season? What do you think it would feel like to live in such a climate? (If children live in an area of hot, humid summers, draw upon their experiences to review the concept of humidity.)

23. Ask: How many seasons do we have? From what you have learned about India, how many seasons do you think they have? Read to verify your guesses.

24. Show the class a map of mineral resources in India, or a chart showing its resources. Ask: Does India seem to have the resources needed for industry?

25. Show filmstrip The Geographic Background, frames 22 to end.

can you explain this? Which city
nfall? How does its rainfall compare
rainfall in your town? How hot is
ng the rainy season? What do you
el like to live in such a climate?
in an area of hot, humid summers,
xperiences to review the concept

easons do we have? From what you
t India, how many seasons do you
Read to verify your guesses.

Persh, The Story of India, pp. 99-101

map of mineral resources in India,
ng its resources. Ask: Does
ve the resources needed for industry?

Preston, Four Lands--Four Peoples, p.280.

Lengyel, The Subcontinent of India p. 91.

D'Souza, How People Live in India, p. 15.

he Geographic Background, frames 22

Filmstrip: The Geographic Background

The Republic of India A Regional Study, Eye Gate House, Inc.

S. Compares areas with known areas.

S. Interprets bar graphs.

G. India has an a
more than one-
U.S., with a p
2 1/2 times th

1. The present
is nearly 5

2. 1/7 of the
in India.

areas.

G. India has an area only slightly more than one-third the size of the U.S., with a population of around 2 1/2 times that of the U.S.

1. The present population of India is nearly 500,000,000.
2. 1/7 of the world's population live in India.

26. Review the size of India.

Compare the size of India to U.S. and U.S.S.R. by the world map and a cutout shape of India. Place cutout of India on India's location first, so tha children will be convinced of its size. Then plac cutout of India on the U.S. and over the U.S.S.R.

ESTIMATE India's size compared with the U.S. and U Hopefully, the children will discover that:
India is about 1/3 the size of the U.S. and 9 time smaller than U.S.S.R.

Define population by asking if anyone knows what and then formulate a definition from the satisfact information given.

Ask who remembers what the population of the U.S. (Population of the U.S. is over 200 million at the time.)

What do you think the population of India might be
To show population dilemma in the world today, conduct Student Activity #7 or read sections of Th Crowded World to the class.
Project a pictograph of the population of the U.S. U.S., and India on the overhead.

Which country has the largest population?
What is India's population?
How do you know this?

Allow ample time for discussion so that the child at the conclusion that although India is about th the U.S., it has as many people as the Soviet Uni United States combined.

Then place on top of the pictograph a transparenc bars are used to cover the pictures.

Does anyone know what we call this type of graph? before we can read this graph,(Change the Scale) are represented by each square?

ize of India.

size of India to U.S. and U.S.S.R. by using
p and a cutout shape of India. Place the
dia on India's location first, so that the
l be convinced of its size. Then place the
dia on the U.S. and over the U.S.S.R.

Appendix:

Student Activities
Nos. 7, 7a, and 8.

ia's size compared with the U.S. and U.S.S.R
he children will discover that:
ut 1/3 the size of the U.S. and 9 times
U.S.S.R.

ation by asking if anyone knows what it is
mulate a definition from the satisfactory
given.

mbers what the population of the U.S. is?
of the U.S. is over 200 million at the present

Population Reference
Bureau, This
Crowded World.

think the population of India might be?
ulation dilemma in the world today,
dent Activity #7 or read sections of This
ld to the class.
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ndia on the overhead.

ry has the largest population?
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es combined.

on top of the pictograph a transparency in which
ed to cover the pictures.

know what we call this type of graph? What must we do
an read this graph, (Change the Scale) How many people
nted by each square?

S. Compares areas with known areas.

S. Sets up hypotheses.

3. Two-thirds
northern

S. Interprets map symbols

S. Tests hypotheses against data.

known areas.

3. Two-thirds of the population live on the northern plains.

ols

inst data.

Which country has the largest population?
How do you know this?
Have a child roughly measure and make a comparison of the length of the bars.

27. Have the children look at a world map, and compare the sizes of the United States and India. Note the fact that India is approximately 1/3 the size of the United States. Let's pretend that our room is as large as the United States.

1. How could we make our room the size of India? (cut it in 1/3) Let's do it by placing a line of masking tape on the floor. Each child will move his desk and chair to the designated 1/3 of the room.
2. What is the population of the U.S.A?
3. What is the population of India?
4. How many times larger is the India population than the U.S.A.'s population?
5. What do we have to do in order to give you 1/3 as much room? (divide room in 1/3's) Divide the space they are in with masking tape. Children will now move, as much as they are able, into the newly divided area. Let them stay in that area for the rest of the Social Studies period while they try to work and live in the confinement. Discuss with them their feelings about this.

28. Ask the children where they would expect to find the most people in India, based on what they know about the country. Fewest people? Have them point out the suggested areas on the wall map. Following the discussion, give the children a map showing population density. Help them to interpret the map symbols. They should discover a couple smaller areas that are heavily populated.) Have them color the most heavily populated areas to accentuate them. Have the children hypothesize the fractional part this is of the total population. (1/2, 1/4 etc.) Show them by means of a simple circle graph, that it represents 2/3 of the people of

Appendix:

Student Activity #9

S. Gains information by studying pictures

4. India's population includes varied Peoples.

India. (Board or overhead) Recall that the total population was about 500 million.
Help them to figure out how many people 2/3 represents. (Approx. 334 million).

29. Study the picture on the cover of India, by Raman. Ask the children what they can discover about the people of India from this picture. (Bring out differences in skin, clothing, etc.)

Raman, India
Filmstrip: "The People of India"
The Republic of India: A Regional Study, Eye Gate House, inc.

Put books away and view filmstrip, The People of India, Tell children to note the following while viewing the filmstrip:
a. Kinds of clothing worn by the men.
b. Kinds of clothing worn by the women.
c. Kinds of head gear worn by the people.
d. Kinds of accessories worn by the people.
e. Skin colorings of the people.

Allow the children the view the filmstrip again, permitting them to take notes or make sketches of things they wish to remember. Also tell them that they're going to be asked to illustrate what they've seen.

Appendix:

Have children illustrate (on 12x18) paper) what they have learned about the varied peoples of India. Either as one scene or as spearate illustrations. After illustrations have been pomplete., distribute evaluation sheets, Student Activity #10, and allow children to evaluate their illustrations and total their scores.

Student Activity: # 10.

30. Recall how most of the land of India is used. Discuss the location of farmers in the United States, using squared paper or flannel fractional parts of a circle, show that 85% of the people live in villages. Show that 1/8 of all the people in the world live in Indian villages.

S. Interprets graphs

S. Gains information by studying films.

III. Villages are high

A. About 85% of
in villages.
people in the

III. Villages are highly important in India.

A. About 85% of the people of India live in villages. They make up 1/8 on all people in the world.

31. Tell the children that they are going to study villages of India. Using a circle graph on an overhead, show them that over 85% of the people of India live in villages and that this represents 1/8 of all the people in the world. Todays film, India, Nation on the Move, helps answer these questions: Around what natural resource does village life center? How much of the land is farmed? What methods of farming are used? How important is the monsoon to the villages? In what kinds of homes do villagers live?

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View only second half of film.
Following the film, go over the questions once again.
Distribute Student Activities nos. 11 and 12.
Have children read and analyze each phrase or sentence and divide which is true and which is false.
Direct children to cut out each square and fold on the dotted line. Data is then organized into true and false categories. All false data is to be rewritten correctly on a blank square. Finally paste all true squares on the outline map; thus, having assembled all important facts learned about Indian Village life.

n that they are going to study villages of circle graph on an overhead, show them the people of India live in villages presents 1/8 of all the people in the ilm, India, Nation on the Move, helps stions: Around what natural resource e center? How much of the land is thods of farming are used? How im- onsoon to the villages? In what kinds agers live?

half of film.
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Film: India-Nation on the Move, Associated film services

Appendix:
Student Activities
Nos. 11 and 12.

S. Gains information by listening.

S. Differentiates between fact and opinion.

G. In all societies people are expected to behave in certain ways and not to behave in certain ways: They are expected to believe that certain things are good and certain things are bad.

G. All people, regardless of where they live or to what race, nationality, or religion they belong, have many things in common.

S. Interprets maps.

S. Sets up hypotheses.

S. Tests hypotheses against data.

G. Every culture must provide for the satisfaction of the elementary biological requirements such as food and warmth, and the need for positive affect or gregariousness.

B. Life in a village
communities which
the villages diffe
country to another

1. Houses are clu
they differ fr
to another.

a. Furnishing

b. Streets ar

listening.

n fact and opinion.

le are expected to
s and not to
s: They are expected
in things are good
e bad.

s of where they live
onality, or
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nst data.

ovide for the
lementary
ts such as
the need for
egariousness.

B. Life in a village of India differs from other communities which we have studied; moreover, the villages differ from one part of the country to another.

1. Houses are clustered together; however, they differ from one part of the country to another.

    a. Furnishings are simple.

    b. Streets are unplanned.

32. As an introduction to life in the villages, discuss weddings the children have seen or in which they have participated. Ask: From where did the brides come? How did the young couple meet? Where will their homes be?

Read to the children "A Hindu Wedding." Discuss: In what ways was Ranjit's and Nirmala's wedding like our weddings? Who decides that they should marry? What is the difference between a fact and an opinion? What is your opinion of an arranged marriage? What might an Indian's opinion of an arranged marriage be? What would we have to know about Indians to answer that question? What services did the Hindu priest perform at the wedding? What do you think a tailor would do? a potter? a goldsmith?

For a more detailed description of a wedding, read alou Fairservis, p. 40, paragraph 1 to p. 46.

33. Using an overhead projector, draw the village map from Fersh on p. 11. Discuss the clusters of houses, the irregular streets, the shops, the well, the distances the villagers would have to go to high school, to a post office, etc. Examine the map on page 12. Ask: What sources of water can you find? How large are the plots of land? Why do you think they are so small?

Have the children read Fersh, The Story of India, pp. 11-15 to verify their hypotheses. Then ask: How far from home do most villagers go? How do they get news? What happens at a fair? What do village women get at t

n introduction to life in the villages, discuss
ings the children have seen or in which they have
icipated. Ask: From where did the brides
? How did the young couple meet? Where will
r homes be?

Fersh, Story of India
pp. 1-6.

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Fairservis, India
p. 40-46.

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sources of water can you find? How large are the
s of land? Why do you think they are so small?

Fersh, The Story of India
pp. 11-15

D'Souza, How People
Live in India. pp.39-41

the children read Fersh, The Story of India, pp.
5 to verify their hypotheses. Then ask: How far
home do most villagers go? How do they get news?
happens at a fair? What do village women get at the well

G. Every culture must provide for the satisfaction of the elementary biological requirements such as food and warmth, and the need for positive affect or gregariousness.

G. Human beings have the potential to exhibit extremely variable behavior, depending upon their natural and cultural environment; they satisfy their drives and needs differently.

2. Farm lands
the land
pieces.

3. Well, riv
ponds are

4. Cereal is

r

2. Farmlands surround the village, and the land may be divided into tiny pieces.

3. Well, river, irrigation canals and ponds are sources of water.

rovide for the
elementary
nts such as food
need for positive
ness.

4. Cereal is the basic food.

e potential to
riable behavior,
natural and
; they satisfy
ds differently.

besides water? Of what materials are village houses made? How are they furnished? How do these villages compare with other small towns you know about?

34. Have pupils read pp. 15-17 in Fersh or pp. 43-44 in D'Souza. Ask: What is a basic food? What is the basis of most Indian meals? What is the hottest, most highly seasoned food you have ever eaten?

    Prepare curry sauce and have a tasting session.

35. View film India and Her Food Problem, Ask children what suggestions they have for solving the problem.

36. Show the children the miniature brass cooking utensils from the Window on India, realiakit. Then explain that the poorer people use clay cooking utensils instead of brass. Have some pupils pantomine Indian villagers eating.

materials are village houses
nished? How do these villages
l towns you know about?

-17 in Fersh or pp. 43-44 in
a basic food? What is the
als? What is the hottest, most
u have ever eaten?

have a tasting session.

Food Problem, Ask children
ave for solving the

niature brass cooking
on India, realiakit.
oorer people use clay
of brass. Have some
villagers eating.

Fersh, Story of India
pp. 15-17

D'Souza, How People
Live in India, pp.43-44

Film: India and Her
Food Problem, Atlantis
Productions, Bailey/
Film Associates.

Cooking utensils from
Window on India
realiakit.

5. The dho
of dres

G. The structure of the family differs from one society to another

C. The people
joint famil

1. Many ho
married
childre

5. The dhoti and sari are common forms of dress.

of the family
one society to

C. The people in villages in India have a joint family system.

1. Many households include grandparents married sons, and their wives and children.

37. Review types of dress shown in pictures made for the lesson on the varied peoples of India (filmstrip lesson) Show dolls from Window on India realia kit. Read pages 76-81 in India. Tell children that the most common type of dress in India is the sari for the women and the dhoti for the men. Direct children to cut out figures and arrange the tissue paper or cloth to form a sari on the woman figure and a dhoti on the man. Hair may be colored, features added, and accessories added.

Directions for making sari and dhoti:

Sari: Take a piece of tissue paper 4 inches wide and 30 inches long. Wrap once aroung the figure at the waist, starting and ending in the front. Then pleat the front, about 8 pleats. With the remainder of the tissue, fold approximately in half, lengthwise; drape over one shoulder; under opposite arm; over other shoulder from the back and under opposite arm and tuck in at waist in back.

Dhotei: Take a piece of tissue paper 2 inches wide and 30 inches long. Wrap 2 or 3 times around waist. Start wrapping around on leg. Wrap each leg about 3 times, over-lapping each time around; go up and around the waist again. Then wrap other leg in same manner. Finally, wrap excess paper around waist and tuck in at waist in back.

38. Discuss with children the family structure in the U.S. (usually parents and unmarried children) Then read and discuss Fersh's description of a "Joint Family." Ask: Why do you think Indian families might be very interested in whom their sons marry? Say: Let's see what the family structure is like in India by doing the following activity:

shown in pictures made for the
peoples of India (filmstrip lesson)
w on India realia kit.
ndia. Tell children that the most
in India is the sari for the women
men. Direct children to cut out
he tissue paper or cloth to form a
ure and a dhoti on the man.
features added, and accessories

Raman, India
pp. 79-81

Dolls from Window on
India, realia kit.

sari and dhoti:

tissue paper 4 inches wide and 30
ce aroung the figure at the waist,
n the front. Then pleat the front,
the remainder of the tissue, fold
, lengthwise; drape over one shoulder;
over other shoulder from the back and
d tuck in at waist in back.

of tissue paper 2 inches wide and
2 or 3 times around waist. Start
g. Wrap each leg about 3 times,
e around; go up and around the waist
er leg in same manner. Finally, wrap
aist and tuck in at waist in back.

the family structure in the U.S.
unmarried children) Then read
description of a "Joint Family."
k Indian families might be very
heir sons marry? Say: Let's
structure is like in India by
ctivity:

Fersh, Story of India
pp. 19-23.
D'Souza, How People
Live in India, p. 39

G. Families in all societies delegate different responsibilities and rights (or specific roles) to different family members; age and sex are principles used in all societies to differentiate family roles and organize these roles into statuses.

G. Status may be acquired by birth achievement, age or some combination of these.

G. In societies with a caste system, people are born into certain occupational relationships regardless of their ability; in societies with greater mibility, they can hope to raise further in the economic ladder, but they must achieve to do so.

G. Members of a caste cannot move out of their caste, although as the caste system changes, there is more likelihood of vertical mobility.

a. The fami
cooperat

b. The olde
househol

c. Women ar
young ch

2. Indians feel
large famili

3. Because of i
population i

D. The Caste Syste

1. The system is

2. Castes are ra

3. Membership in
villagers.

4. Caste is a pl
live and work

5. The caste sys
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cieties delegate
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c roles) to
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used in all
entiate family
these roles into

a. The family group lives and works cooperatively.

b. The oldest man is the head of the household.

c. Women are in charge of the home and young children.

2. Indians feel it is important to have large families.

3. Because of improved medical care, the population is increasing rapidly.

red by birth
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cannot move
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of vertical

D. The Caste System is important in the Village

1. The system is thousands of years old.

2. Castes are ranked.

3. Membership in a caste is important to villagers.

4. Caste is a plan by which villagers can live and work together.

5. The caste system is not followed as strictly as it used to be.

Using chalk, mark off a section of the floor six f
Explain that this is the approximate size of a rur
Bring out the point that this is all the land that
allowed no matter how many people there are in the
two children to the front, designating them to be
the father. Give a piece of chalk to each of them
indicate the placement of rooms and furniture in t
Be sure to caution the children to include only th
they consider to be absolutely essential to them,
amount of space. Call up three more people to be
this family. Give each of them some chalk, and ha
place to put their"beds". (It may be necessary for
change the amount and kind of furniture that will
passes and these children grow up, and get married
their "spouses". These people now try to find som
Let them find whatever solution to their problem t
keeping in mind that there is nowhere else for the
build another house. Ask them to tell what some c
would be in trying to keep this family living happ

39. On the chalkboard make a kinship chart showing the
of a joint family. Have each child with the help
construct his own kinship chart.

40. Read Fersh's or Zinkin's description of the "caste
Point out that not all authorities agree on the or
that it is thousands of years old. On the chalkbo
make a simple diagram of the five major groups and
castes belonging to each group. Point out how rul
endogamy and commensality affect the lives of the
how caste assures a village of having all the kind
it needs. Ask: Why are workers and craftsmen giv
amount at harvest? Why do they believe this is fa
would they not produce more and more goods in this
Can you think of ways in which the caste system is
joint family system? What would happen to a villa
were cut off from his family and his caste? What w
if a person did not follow the family and caste ru
problems would learning one's family and caste cau
would you do in this situation? Why do you think
behave differently than the Indian Villagers do?
[illegible]

rk off a section of the floor six feet by six feet.
is is the approximate size of a rural home in India.
oint that this is all the land that a family is
er how many people there are in the family. Call
the front, designating them to be the mother and
ve a piece of chalk to each of them, and have them
acement of rooms and furniture in their "house".
ion the children to include only these things that
o be absolutely essential to them, due to the limited
. Call up three more people to be the children in
ive each of them some chalk, and have them find a
eir"beds". (It may be necessary for them to remove or
nt and kind of furniture that will remain.) Time
e children grow up, and get married. Bring in
. These people now try to find somewhere to sleep.
hatever solution to their problem that they can,
that there is nowhere else for them to move or to
ouse. Ask them to tell what some of the problems
ing to keep this family living happily.

rd make a kinship chart showing the members
ly. Have each child with the help of his parents
wn kinship chart.

Zinkin's description of the "caste system."
not all authorities agree on the origin of
sands of years old. On the chalkboard,
iagram of the five major groups and the many
g to each group. Point out how rules of
mmensality affect the lives of the villagers,
es a village of having all the kinds of workers
Why are workers and craftsmen given a fixed
st? Why do they believe this is fair? Why
produce more and more goods in this arrangement?
f ways in which the caste system is like the
stem? What would happen to a villager if he
om his family and his caste? What would happen
not follow the family and caste rules? What
learning one's family and caste cause? What
this situation? Why do you think you would
tly than the Indian Villagers do?

Zinkin, India and Her Neighbors, pp: 16-17.

Fersh, The Story of India pp. 24-30

D'Souza How People Live in India, pp. 48, 79-80.

Film: Section of film dealing with caste

G. All cultures require a certain minimum of reciprocal behavior for cooperation to obtain subsistence and other ends of social life.

G. In all societies people have traditional relationships by which they exchange certain things with each other; this exchange is not affected particulary by supply and demand.

G. People tend to work hardest at those jobs for which they receive the greatest incentives (monetary and non-monetary.)

G. Culture is learned, not inborn.

G. In all societies, people are expected to believe that certain things are goods and certain things are bad.

S. Interprets graphs.

G. Although al. societies have some kind of religions, religious beliefs differ from society to society

A. APPRECIATES AND RESPECTS THE CULTURAL CONTRIBUTIONS OF OTHER COUNTRIES, RACES, AND RELIGIONS.

D. Most of the vi
Hinduism.

1. Hinduism i
2. It is beli
3. Every acti
4. Each perso
follow (dh
5. Many Hindu
6. Hindus are
religions.

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people have traditional
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RESPECTS THE CULTURAL
OTHER COUNTRIES,
GIONS.

D. Most of the villagers believe in Hinduism.

1. Hinduism is a way of life.
2. It is belief in reincarnation.
3. Every action bring results (Karma).
4. Each person has his own path to follow (dharma).
5. Many Hindus cremate their dead.
6. Hindus are tolerant of other religions.

India, N
Associat
Appendix
Student
14 and 1

41. Say: In order to understand why Indians were willing to do the kinds of work their fathers did, we will have to know something about the Hindu religion. Have children read pp. 56-64 in Fersh, The Story of India. Make a graph which shows that 85% of the Indian population is Hindu. Ask: According to the Hindu religion what determines the caste into which one is born? How shall a person act so he can move ahead in rebirth? How is "dharma" like conscience? What is tolerance? What place do animals have in the Hindu religion? What reasons did Ghandi suggest for cows being sacred?

Fersh, T
pp. 56-6

Raman, I

D'Souza,
In India

India, Nation on the Move
Associated Film Services
Appendix:
Student Activities nos.
14 and 15

rstand why Indians were
s of work their fathers
now something about the
children read pp. 56-64
India. Make a graph
f the Indian population
ding to the Hindu reli-
he caste into which one
person act so he can
? How is "dharma" like
tolerance? What place
Hindu religion? What
ggest for cows being

Fersh, The Story of India
pp. 56-64.

Raman, India, pp. 36-37

D'Souza, How People Live
In India, pp. 47-48.

S. Uses book index to locate information.

G. All societies have some laws (rules which will be enforced through force if necessary.)

G. Culture is learned, not inborn. In every society human beings learn a culture in the process of growing up; this culture is the learned behavior patterns shared by members of their group.

A. VALUES OBJECTIVITY.

S. Interprets charts.

S. Sets up hypotheses.

E. The village
or village c

1. It is mad

2. It consid
members o

3. It consid
group eff

4. Each cast
council.

5. Many deci
nowadays
or nation

F. Even though
in the field
nected to fa

1. There are

a. Yearly

b. Most v

c. Most w
of for

2. There are
brations.

3. Indian ch
attention

locate information.

some laws (rules
ced through force

not inborn. In
beings learn a
ess of growing
the learned be-
red by members

E. The village has a Panchayat System or village council.

   1. It is made up of village elders.

   2. It considers disputes between members of different castes.

   3. It considers questions involving group efforts.

   4. Each caste also has its own council.

   5. Many decisions affecting villagers nowadays are made by the state or national governments.

F. Even though all villagers do not work in the fields, life is closely connected to farming.

   1. There are many hardships.

      a. Yearly income is low.

      b. Most villagers are illiterate.

      c. Most will die before the age of forty-five.

   2. There are many holidays and celebrations.

   3. Indian children receive much attention.

42. Have children use the index to find all the ve
story of Rama and Sita in the collection of boo
After reading, decide on episodes to be dramati
actors, give an impromptu performance for the

43. Ask: Who governs our community at the local le
that members of the Indian village were expect
the rules of the joint family, and the family
rules. Have children read p. 33 of Fersh, The
India to find out whose job it is to see that
are obeyed. Ask: What kinds of questions do
the village Panchayat may have to settle?

44. Draw and project the farmer's calendar on page
The Story of India. Have children hypothesize
of intense work, moderate work, and leisure.
read pp. 34 - 38 in Fersh to test their hypoth

Discuss: Why is it good to have sons upon who
family can depend? What are the hardships of
In spite of these hardships, why do you think
are happy and contented? Why might *you* not be
an Indian village? Why might an Indian villag
in our community?

Have children study the age profiles on p. 38.
reasons can you think of why the profile of th
States looks different than the profile of Ind

:he index to find all the versions of the
Sita in the collection of books on India.
ide on episodes to be dramatized, choose
promptu performance for the class.

Books on India.

our community at the local level? Recall
Indian village were expected to obey
oint family, and the family to obey caste
ren read p. 33 of Fersh, The Story of
whose job it is to see that village rules
What kinds of questions do you think
yat may have to settle?

Fersh, The Story of India, p. 33.

he farmer's calendar on page 34 of Fersh,
. Have children hypothesize about periods
oderate work, and leisure. Then have them
n Fersh to test their hypotheses.

Fersh, The Story of India, pp. 34 - 38.

good to have sons upon whom the joint
What are the hardships of village life?
hardships, why do you think most villagers
ented? Why might *you* not be happy in
Why might an Indian villager not be happy

y the age profiles on p. 38. Ask: What
ink of why the profile of the United
rent than the profile of India?

S. Gains information by studying films.

G. Every culture must provide for the satisfaction of the elementary biological requirements such as food and warmth, and the need for positive affect or gregariousness.

G. Human beings everywhere have acquired the need for positive affect (affection) the interaction with other human beings (gregariousness).

G. Human beings exhibit the same kinds of emotions (anger, fear, sorrow, hatred love) although they may express them in different ways and the emotions may be aroused by different things.

A. IS COMMITTED TO THE FREE EXAMINATION OF SOCIAL ATTITUDES AND DATA. SEARCHES ACTIVELY FOR DIFFERENT POINTS OF VIEW AND INTERPRETATIONS.

G. People perceive things in terms of their culture and total life experiences.

G. People in different societies differ as to how they expect people to act and as to what they think good and bad.

45. Show the film, Village in India--Fifty Miles f
Poona.

46. Have capable children role-play a discussion
a group of villagers and several political le
in India, about the advantages and disadvanta
the caste system. (Include a leader who wishe
abolish the caste system.) They should consic
would happen if laws were passed to make the
system illegal. Afterwards, discuss the poir
view taken. To what degree were the childrer
probable points of view of people in India ra
their own? How would people's values affect
point of view on this question.

lage in India--Fifty Miles from

Film: Village in India-Fifty Miles from Poona, Bailey/ Film Associates.

dren role-play a discussion between
ers and several political leaders
he advantages and disadvantage of
(Include a leader who wishes to
system.) They should consider what
aws were passed to make the caste
Afterwards, discuss the points of
hat degree were the children expressing
f view of people in India rather than
ould people's values affect their
this question.

S. Differentiates between small-scale and large scale and knows when to use each.

S Reads for details, to answer questions.

G. Output can be increased by technological progress in the development of tools and machines and power to replace manpower.

S. Reads for details, to answer questions.

S. Gains information by studying pictures.

G. Man uses his physical environment in terms of his cultural values, perceptions, and level of technology.

IV. Villages in I
therefore, it
one village i
to see how al
interrelated.
lies east of

A. Rampur's c
hot summer
winters, a
considerab
next.

1. Rainfal
inches

2. Canals
the rai

B. Rampur is
highway; m
bullock ca

mall-
d knows

swer questions.

by technological
ment of tools
o replace manpower.

nswer questions.

udying pictures.

nvironment
l values, per-
technology.

IV. Villages in India differ considerably; therefore, it is useful to study one village in more detail in order to see how all aspects of life are interrelated. The village of Rampur lies east of Delhi.

A. Rampur's climate includes extremely hot summers, relatively warm winters, and rainfall which varies considerably from one year to the next.

1. Rainfall varies from 17 to 33 inches a year.

2. Canals and wells supplement the rainfall.

B. Rampur is located two miles from a highway; most transportation is by bullock cart.

47. Tell class: Now we are going to use all we have learned about India and Indian villages in general and study a real village. This village is 15 miles east of Delhi. Its name is Rampur. Will we be able to find this name on the wall map? Check to find out. Why is it not there? Where could we go to find it?

While Rampur is being studied, groups of children can investigate life in three other villages through Carl, Gidal, Schloat, Silverstone and Zinkin.

48. Have children discuss what they know about this regio its terrain, rainfall temperature, etc. Show map and picture. Discuss: How do you feel on our hottest summer days? What would it be like to work in 115 degree temperature? Now have children read the first two paragraphs in account of Rampur to find out about Rampur's weather and climate. (Be sure to give each child a copy of the appropriate reading leve

Ask: How much rain falls on Rampur? Read paragraphs 3 4. What does Rampur use to supplement the rainfall? Show Persian well, Lewis, p. 34, handlever well, Raman, p. 97. Have children figure out how both work Have some mechanically-minded children volunteer to make working models of the wells. Compose a well song in a minor key: a few simple notes and words that describe the descent of the bucket into the well and its return to the surface.

49. Review location of Rampur on the wall map. Ask: From what you have learned about the climate of different parts of India, what type of climate would you expect Rampur to have? Divide the class into 2 teams to com pete for answers. Ask a series of questions on the overhead giving a designated amount of points for each answer given. When answer is given, write it beside the question. After all answers are given, chi dren are to fill in the comparison sheet. (This sheet has the exact questions as teacher. The second column is filled in by supplying the comparison of the quest for Chelmsford.)

going to use all we have
d Indian villages in gen-
village. This village is
. Its name is Rampur.
d this name on the wall
. Why is it not there?
ind it?

Carl, Around the Earth
Gidal, My Village in India
Schloat, Uttam, A Boy of India
Silverstone and Miller, Bala--Child of India
Zinkin, India and Her Neighbors.

studied, groups of children
n three other villages through
Silverstone and Zinkin.

what they know about this region,
temperature, etc. Show map and
do you feel on our hottest
ld it be like to work in 115
w have children read the first
unt of Rampur to find out
and climate. (Be sure to
of the appropriate reading level).

"Rampur" (3 reading levels)

ls on Rampur? Read paragraphs 3 and
e to supplement the rainfall?
is, p. 34, handlever well,
ildren figure out how both work.
-minded children volunteer to
the wells. Compose a well
few simple notes and words
ent of the bucket into the well
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"Rampur (3 reading levels)
Lewis, Village Life in Northern India, p. 34
Ranan, India

pur on the wall map. Ask: From
about the climate of different
ype of climate would you expect
e the class into 2 teams to com-
a series of questions on the
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n answer is given, write it
fter all answers are given, chil-
e comparison sheet. (This sheet
s as teacher. The second column
ing the comparison of the question

Appendix: Student Activity Number 16.

S. Compares areas with known areas

S. Reads for details to answer questions

S. Gains information by studying pictures.

S. Reads for details to answer questions.

S. Gains information by studying pictures.

G. Ways of living differ from one society to another. Each culture (way of life) is different (unique).

G. All people, everywhere, have certain basic physical drives, although they satisfy them differently.

C. Both village a

1. Homes are

2. Buildings a
fired brick

ith known areas	C. Both village and buildings are small.
s to answer questions n by studying pictures.	1. Homes are crowded on 16 acres.
s to answer questions. n by studying pictures.	2. Buildings are made of unbaked or fired brick.
iffer from one society culture (way of life) ique).	
rywhere, have certain rives, although they ferently.	

50. Discuss what it would be like to live 2 miles from a high way. What would a bullock cart track be like in a monsoo Have children read paragraph 5 in "Rampur" to find out the means of transportation available to the villagers o Rampur. For what reasons to villagers go to nearby towns? To Delhi?

51. Identify some area in the children's community which is about equal to 16 acres (Or use some area about half thi size and ask the children to imagine an area twice that size). Refer to the population figure in paragraph one of "Rampur" and tell the class that all of the homes of t people are crowded into an area about the same size (16 a

Show a map of house sites. Ask children to notice the streets. Then have them read to find out what the two main buildings in the village are. Afterwards ask: What do you suppose the men do in these buildings? What else might you see in the village? (Show pictures of page 86 of Lewis and point out the piles of dung cakes and structures for storage of chaff.)

52. Read the description of village houses. (Show picture, Lewis p.2, cover picture, p. 320, interiosp. 20,21,51)

53. Now have the children read the rest of the section on "Village Scene" in "Rampur" to find out about the people of the village and their clothing.(Show pictures of women's clothing p. 13 and 14, men's clothing, p. 131) Contrast with other types of clothing in India.

would be like to live 2 miles from a high-
d a bullock cart track be like in a monsoon?
ead paragraph 5 in "Rampur" to find out
ansportation available to the villagers of
t reasons to villagers go to nearby towns?

"Rampur" (3 reading levels)

Transportation Chart from *Window on India*, realia kit.

rea in the children's community which is
16 acres (Or use some area about half this
e children to imagine an area twice that
o the population figure in paragraph one
tell the class that all of the homes of these
ded into an area about the same size (16 acres)

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you see in the village? (Show pictures
ewis and point out the piles of dung
tures for storage of chaff.)

Lewis, *Village Life in Northern India* p. 25 (map of housesites); p. 86 (picture)

"Rampur" (paragraphs 1-4 of "The Village Scene"

ption of village houses. (Show picture,
r picture, p. 320, interiosp. 20,21,51)

"Rampur" (paragraph 5 of "The Village Scene"

Lewis, *Village Life in Northern India*

ildren read the rest of the section on
in "Rampur" to find out about the
illage and their clothing.(Show pictures
hing p. 13 and 14, men's clothing, p. 131)
ther types of clothing in India.

"Rampur" ("Village Scene" Paragraphs 6-10)

Lewis, *Village Life in Northern India*

G. Specialization of individuals makes for interdependence.

G. The people who live in one community depend upon each other for different goods and services and help each other solve problems.

G. People in most socieites in the world depend on people who life in other communities for certain goods and services and help in solving problems.

G. Members of a caste usually follow specific occupations.

G. Castes have a rixed relationship, on to the other, which may involve exchange of services and mutual responsibilities and obligations.

G. At any specific time, the total economic output is affected by the quantity and quality of productivie resources (land or natural resources, labor, and capital goods,) by the level of technology, and by the efficiency of the organizational structure.

G. Man uses his physical environment in terms of his cultural values, perceptions, and level of technology.

D. There are twelve c
village; the Jats
caste.

E. A panchayat functi
lage.

F. Farming is the mos
pation of the vill

1. Rampur has two
2. Sugar can and w
chief crops.

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labor, and
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the efficiency
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al environment in
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logy.

D. There are twelve castes in the village; the Jats are the dominant caste.

E. A panchayat functions in the village.

F. Farming is the most important occupation of the village.

1. Rampur has two crop seasons.
2. Sugar can and wheat are the chief crops.

54. Have children re-read paragraphs out of "Rampur" on the Jats. Then ask: What caste is the most important in Rampur? How do the Jats make a living?

Lewis'
No

On the chalk board write a list of the castes in the village. Discuss the contribution of each to the life of the village. Show picture of potter, Lewis, p. 68. Water carrier, p. 67, tailor, p. 65. Ask: What goods and services might the villagers need which are not supplied by their village castes? Where can these goods and services be obtained?

55. Have children read the section on "The Panchayat." Then show a picture of a panchayat spokesman (Lewis, p. 29). Discuss his role in the panchayat.

"Ram
Lewi
N

56. Have children read the section of the story that tells about farming in Rampur. Stress that many other crops are raised, but that sugar cane and wheat are the chief crops.

"Ram
"

Show the pictures in Lewis on pp. 31-32. Have the children try to figure out how the cane crusher workds. How many of these can be found in the village? To whom do you think they belong? If a carpenter had a field of sugar cane, why might he be able to

Lewi
N
p

d paragraphs out of "Rampur" k: What caste is the most How do the Jats make a	Lewis, Village Life in Northern India, p.68
rite a list of the castes uss the contribution of each illage. Show picture of potter, carrier, p. 67, tailor, p. and services might the are not supplied by their re can these goods and services	
he section on "The Panchayat."	"Rampur".
of a panchayat spokesman cuss his role in the panchayat.	Lewis, Village Life in Northern India p. 29.
he section of the story that tells pur. Stress that many other out that sugar cane and wheat	"Rampur" (section on "Farming").
Lewis on pp. 31-32. Have figure out how the cane crusher these can be found in the village? they belong? If a carpenter cane, why might he be able to	Lewis, Village Life in Northern India pp. 31-32

G. Output can be increased by technological progress in the development of tools and machines and power to replace manpower.	
G. Man uses his physical environment in terms of his cultural values, perceptions, and level of technology.	3. Tools us
G. The organizational structure of the total economy or of any large sector of it (such as agriculture) affects effieiency and so output.	
G. Output can be increased by technological progress in the development of tools and machines and power to replace manpower.	
G. Every economic system faces scarcity or a lack of enough productive resources to satisfy all human wnats.	4. Animal d fertiliz

by technological ment of tools to replace	
nvironment l values, per- technology.	3. Tools used are simple.
cture of the large sector of) affects t.	
by techno- development nd power to	
aces scarcity or tive resources ats.	4. Animal dung is used for fuel and fertilizer.

to use the machine? (Show picture in Lewis, p.33) Ask: What factors are important in determining how large the crops will be?

57. Show the first seven frames of the filmstrip Agricultur Ask children to notice the wooden plow, sickles, roller for crushing grain, the method of threshing wheat. Why do you suppose a farmer's tools are so simple? Discuss the size of his fields and the fact that they may not all be in the same place. Ask: What is chaff? Show picture of mechanized chaff cutter (Lewis, p.36). Ask: How does it work? Study the diagram of the plow (p.34 Lewis).

The film, India and Her Food Problem may be used agai at this time to reinforce the generalization being developed.

58. Have children re-read the last paragraph of the sectio on "Farming" to find out why dung cakes are used for fuel. Ask: How will the use of dung for fuel affect farm output?

Show picture in Lewis, p.33)
e important in determining
ill be?

frames of the filmstrip Agriculture.
e the wooden plow, sickles, roller
he method of threshing wheat. Why
er's tools are so simple? Discuss
s and the fact that they may not
ace. Ask: What is chaff? Show
chaff cutter (Lewis, p.36). Ask:
udy the diagram of the plow (p.34

Filmstrip:
"Agriculture" The Republic of India: A Regional Study
Eye Gate House, Inc.

Lewis, Village Life in Northern India, pp. 34, 36

Her Food Problem may be used again
force the generalization being

Film: India and Her Food Problem
Atlantis Productions, Bailey/Film Associates.

d the last paragraph of the section
out why dung cakes are used for
the use of dung for fuel affect

"Rampur"

G. All societies have some means of socializing children

G. All people, regardless of where they live, or to what race, nationality, or religion they belong, have many things in common.

G. Families in all societies delegate different responsibilities and rights (or specific roles) to different family members; age and sex are principles used in all socieities to differentiate family roles and organize these roles into statuses.

S. Gains information by studying films.

G. All societies have some means of socializing children.

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studying films.

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G. The village has one school for boys and one for girls. About half the children attend school.

H. Ritual is important at certain life stages.

  1. A Brahman is usually present to perform ritual acts at ceremonial steps in the life cycle.
  2. The principal ritual experience in an individual's life is that of marriage.
  3. Bones of the deceased are carried to the Ganges.

I. Both men and women work very hard; boys work with their fathers and girls work with their mothers.

59. Have children read the section on "Educatio
ask: According to the story of Rampur, how
its children go to school? Why do you supp
boys than girls go to shcool? What might t
ren be doing if they don't go to school? W
all villagers value education? View the fi
India-Ramu of Ganapatty Street. Ask why Ram
education so highly.

60. Have children read the section on "Life Cyc
Have them discuss some of the important eve
the lives of their own families. Then tell
story of weddings in Rampur, as described i
195 of Lewis. Try to emphasize the ritual
of caste members. Ask: Why does a villager
debt for his daughter's wedding?

61. Have children read the section of the story
Daily Round." Choose a group of volunteers
play the members of a family in its daily a

62. Divide the class into interest groups to ex
art, music and literature of India. Groups
objects from the Window on India realia kit
booklet Three Fish, etc. Use the Videotape,

63. Show the film Asian Earth.

64. Show the picture of a barber's son (p. 54,
Ask: How did this boy learn to be a barber?
you think he is serving this particular ma
again the carpenter story told at the begi
this unit and the questions the class recor
chart. Ask: Can you answer them now?

ad the section on "Education". Then the story of Rampur, how many of to school? Why do you suppose more go to shcool? What might the child- they don't go to school? Why don't ue education? View the film, *apatty Street*. Ask why Ramu valued ly.	"Rampur" Watson, *India-Old Land New Nation*,pp.56-61 D'Souza, *How People Live in India*,pp.53-54 Film: *India-Ramu of Ganapatty Street* Universal Education and Visual Arts.
ad the section on "Life Cycle." some of the important events in ir own families. Then tell the in Rampur, as described in pp. 157- y to emphasize the ritual function Ask: Why does a villager go into hter's wedding?	"Rampur" Lewis, *Village Life in Northern India* pp.157-195.
ad the section of the story "The ose a group of volunteers to role- of a family in its daily activities.	"Rampur"
into interest groups to explore the iterature of India. Groups may use *Window on India* realia kit, the *h*, etc. Use the Videotape, *India*	*Window on India* realia kit Videotape: *India*, Chelmsford *ITV* Doongaji and Lavangia, *Three Fish*.
ian Earth.	Film: *Asian Earth*, Atlantis Productions Bailey/Film Associates.
of a barber's son (p. 54, Lewis) boy learn to be a barber? Why do serving this particular man? Review ter story told at the beginning of questions the class recorded on the you answer them now?	Lewis, *Village Life in Northern India*, p.54

S. Reads for details

G. In many societies neither the government nor the market system has been important in affecting how resources are allocated. Such economic systems are based largely upon tradition and reciprocal relationships which have grown up in the past. All societies have some reciprocal relationships which affect exchange to some degree.

Understands concepts of "Subsistence" and "cash" crops.

G. Economic systems are usually mixed.

G. Most economic systems are in the process of constant change.

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V. In large part, the economic decisions about what, how, and for whom are resolved at the village level by traditional reciprocal relationships; however, the market also plays some role in the economic life of these people. Moreover, the national government is playing an increasing role.

A. The caste system involves many reciprocal relationships.

1. Many members of the Indian village community have an agreement with other members who perform different services or produce different goods, whereby these groups are enabled to exchange the products which they control.

2. Jajmani alliances are between families and are inheritable.

3. The alliances are maintained and enforced at the caste level.

4. Family A needs the services of Family B because it cannot or will not perform these functions itself.

5. Payment for goods and services received under the jajmani system generally is not in cash, but in other goods and services, grain, rent-free land, or other nonmonetary benefits. The remuneration remains more or less constant from generation to generation, and presumably is proportionate to the size or needs of the receiving family.

B. The market affects the village economy in several ways.

65. Have children read the remainder of the story of the village of Rampur. Then have them reread Fersh, The Story of India, pp. 28-30. Compare the two explanations. Say: Try to imagine how this system would work with no money involved. What are things that no family could do without? How could these things be provided within the village? What specialists would be needed? Why might villagers prefer payment in grain rather than cash? (The pruchasing power of money varies.) Would this system work if the farmers specialized in a crop which couldn't be grown all over India, but which many Indians wanted? (Do the children understand the difference between a "subsistence crop" and a "cash crop". Be sure to calrify.) How might those who raise "cash crops" sell their goods? Point out the role of men who buy these crops and resell them to other people.

"Rampur"
Fersh, The Story of India, pp. 28-30

1.

2

G. Changes in one aspect of a culture will have effects on other aspects.

G. Every economic system faces scarcity or lack of enough productive resources to satisfy all human wants.

G. Living levels do not rise unless out put of production grows at a faster rate than population.

G. Output can be increased by technological progress in the development of tools and machines and power to replace manpower.

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1. Farmers who raise "cash crops" will sell them to people who wish to buy and resell these crops to those in other parts of the country or even in other countries. The farmers will get cash for their products sold in this fashion.

2. Most villagers today need a few things which cannot be produced in the village; they must have cash to buy them. Therefore, they may sell some of their own products or services for a little cash.

C. The older non-market economy has been affected by the growing population which is outstripping food production in the villages.

   1. Some of the men have been forced to move to the cities to earn a living.

   2. The need to raise more food give rise to the need to buy commercial fertilizers to replace the dung which is used for fuel.

   3. The need to increase food production also gives rise to the need for increased irrigation facilities the national government is helping develop such facilities.

66. Ask: Did you see anything in any of the films whi
you think that some of the villagers want some pr
not produced in their own village? How could the
get these products? Could they just exchange the
services or products for them? How could they get
needed to buy them? What would happen to the tra
relationships in the village if many people begar
more goods from outside of their village?

67. Say: The population of India remained fairly cons
hundreds of years, but recently has begun to grow
rapidly. HOw do you think this increase in popul
affect the jajmani system? Why are some of the
Rampur going to Delhi to find work? Will they be
find work in Delhi? Why or why not?

68. Read Fersh, The Story of India, p. 147-152. Find
is meant by the term "population explosion." Wh
the number of deaths per year going down? Why do
United States have surpluses of food but India do
have enough? What will India have to do to increa
food production? Why will Indians have to chemic
izers? How will the need to buy such fertilizer
the jajmani system? Who do you think has built
dams which are supposed to supply better and more
irrigation systems?

see anything in any of the films which makes
t some of the villagers want some products
in their own village? How could they
ducts? Could they just exchange their
roducts for them? How could they get money
them? What would happen to the traditional
in the village if many people began to want
om outside of their village?

lation of India remained fairly constant for
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do you think this increase in population will
jmani system? Why are some of the villagers of
to Delhi to find work? Will they be able to
Delhi? Why or why not?

he Story of India, p. 147-152. Find out what
he term "population explosion." Why are
deaths per year going down? Why does the
have surpluses of food but India does not
What will India have to do to increase its
on? Why will Indians have to chemical fertil-
ill the need to buy such fertilizer affect
ystem? Who do you think has built the big
e supposed to supply better and more
stems?

Fersh, The Story of India, pp. 147-152.

G. Culture changes, although it changes more rapidly and drastically in some places than in others.

G. Although culture is always changing, certain parts or elements may persist over long periods of time.

G. Some values are conducive to change; some make change difficult.

G. Economic output is affected by the quality as well as the quantity of labor.

S. Gains information by studying pictures.

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D. The government set up a community development program by which it sends Gram Sevaks into the villages to try to teach new methods and ideas to the villagers. The goal is to help villagers increase their production and improve their lot in other ways. This program is thus affecting the economic system.

VI. Although a great majority of the people of India live in villages, India has some large cities. These cities offer many contrasts between an older way of life and rapid industrialization and change.

69. Read Fersh, pp. 152-154. Why do you think it mi
hard to persuade an Indian villager to change hi
of living? What is the function of the "gram se
Why must he be patient? How is the government a
the economic system by this program? (Perhaps co
with county agricultural agents in this country,
children live in a rural area.) Use the Study p
India--People and Problems, to show what Oxfam a
other agencies are doing to aid India's developm

70. Have the class read and discuss Verpalle, The Vi
of Today, to learn how one group of Indians deve
a village.

71. Conduct Student Activities 17 and 18.

72. Remind the children that although a great majori
the people of India live in villages, ther are a
large cities of India. Show Important Cities an
Other Important Cities,These filmstrips present
contrast of old and new, of poverty and of com-
fortable conditions in India's cities. Then di
the class into five groups. Have each group inve
gate four questions from "Cities of India" and
share their findings with their classmates

pp. 152-154. Why do you think it might be uade an Indian villager to change his way What is the function of the "gram sevak?" he patient? How is the government affecting system by this program? (Perhaps compare agricultural agents in this country, if e in a rural area.) Use the Study prints, e and Problems, to show what Oxfam and es are doing to aid India's development.	Fersh, Story of India pp. 152-154. Study Prints, India--People and Problems Oxfam Photographs.
ss read and discuss Verpalle, The Village learn how one group of Indians developed	Verpalle, Oxfam Project Stories.
ent Activities 17 and 18.	Appendix: Student Activities nos. 17 and 18.
hildren that although a great majority of f India live in villages, ther are also of India. Show Important Cities and, ant Cities.These filmstrips present a old and new, of poverty and of con-ditions in India's cities. Then divide to five groups. Have each group investi-estions from "Cities of India" and findings with their classmates	Fersh, Story of India 44,45,160, 177. Filmstrips:"Important" Cities," "Other Impor-tant Cities", The Republic of India-A Regional Study, Eye Gate House, Inc. Appendix: "Cities of India" Raman, India, pp. 43, 64-65, 74-75, 81, 110, 121-123, 125-127, 130-133, 152-154.

G. Economic systems are usually mixed with both public and private ownership and with decisions made both by the government and by consumers.

G. Certain basic economic questions related to allocation are resolved in some fashion in every society, although perhaps in no other way than by tradition. These questions are: (1) What and how much of each good and service shall be produced? (2) How much shall be produced in total? (3) How shall these goods and services be distributed among the population?

VII. The Gove
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nd how much of each
e shall be produced?
all be produced in
shall these goods
distributed among

VII. The Government is trying to increase production in India in other ways just through its community development program. It has set up a system of planning which differs from that in the U.S.S.R., since it depends in large part upon cooperation by private producers. However, the government has built and operated some of its own plants and projects.

73. Now tell the class that the government is tryin hard to increase production in India. It has a government agency which sets up plans for production increases in industry and in agricul It carries out some of these plans itself in government owned and operated endeavors. Howeve it depends heavily upon persuading private owne to cooperate with the plans.

Ask: How does the government affect the way in the basic economic questions are answered in In

Culminating Procedures:

74. Have children complete map skill activit and/ crossword puzzle, Student Activities Nos 19-2

75. For a general look at India, view the videotap "From the Children of India: Namastey!"

76. Have the children make dioramas of villae scen Paint a mural showing work that is done by han or by animal power in the village of Ramur.

77. More capable students may do research onrecen excavations in the Indus valley and makea tim line to show the great age of Indian civlizat Other topics for research are the Taj Maal, G Nehru, Vinoba Bhave, Tagore.

78. Invite an Indian student to talk to the lass village life in India.

class that the government is trying
ase production in India. It has
agency which sets up plans for
creases in industry and in agriculture.
t some of these plans itself in
ned and operated endeavors. However,
avily upon persuading private owners
with the plans.

Preston, Four Lands - Four Peoples, pp. 275-290

the government affect the way in which
nomic questions are answered in India?

rocedures:

complete map skill activity and/or
zle, Student Activities Nos. 19-22.

Appendix: Student Activities 19-22

look at India, view the videotape
ldren of India: Namastey!"

Videotape: "From the Children of India: Namastey", Children of Other Lands, 21" Classroom, Chelmsford, ITV

iren make dioramas of village scenes.
showing work that is done by hand
power in the village of Rampur.

students may do research on recent
n the Indus valley and make a time
the great age of Indian civilization.
for research are the Taj Mahal, Gandhi,
Bhave, Tagore.

ian student to talk to the class about
in India.

S. Identifies differences in data.

G. Economic systems differ as to how economic questions are resolved about what and how much to produce, how it shall be produced, and who shall get what goods and services.

G. In many societies neither the government nor a market system has been important in affecting how resources are allocated. Such economic systems are based largely upon tradition and reciprocal relationships which have grown up in the past. All socieites have some reciprocal relationships which affect exchange to some degree.

G. In all socieites people have traditional relationships by which they exchange certain things with each other; this exchange is not affected particularly by supply and demand.

G. In command economies most of the basic economic decisions are made by the government.

79. Use reference books to find out about Dasera time and Diwali, the Feast of Lights. Be potters and shape clay into an oval saucer about four inches long and two inches deep. Fire in a kiln. Pour in some olive oil. Soak a wick in the oil and lay it in a saucer. Have a festival! Contact Art Department for assistance

80. Have pupils think back to different societies they have studied this year. What do the economic systems have in common? How does the economic system of India differ from that in this country? from that in the U.S.S.R.? from that in the Trobriand Islands? Perhaps draw a triangle on the chalkboard, with one corner labelled market economy, one corner labelled command economy, and one corner labelled traditional relationships. Ask: Where would you place India as a whole country on this diagram? (Perhaps review the other units of the year by placing the U.S., the U.S.S.R., and the Trobriand Islands on the diagram also.)

ks to find out about Dasera time
east of Lights. Be potters and
n oval saucer about four inches
es deep. Fire in a kiln. Pour
. Soak a wick in the oil and lay
ave a festival! Contact Art
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Raman: India, pp. 136-137

back to different societies they
year. What do the economic
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iffer from that in this country?
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erhaps draw a triangle on the
one corner labelled market
er labelled command economy, and
ed traditional relationships.
you place India as a whole
iagram? (Perhaps review the
year by placing the U.S.,
the Trobriand Islands on the

G. The allocation of resources in a command economy is determined basically be the central planners, not by free consumer demand.

G. In a private enterprise system, it is the market which serves largely to resolve the questions of: What and how much shall be produced? How shall it be produced? and Who will get what products and services?

S. Generalizes from data.

G. Families usually have some economic functions, but the eoncomic function differs greatly from one society to another.

G. Although all societies have some kind of religion, religious beliefs differ from society to society.

G. Ways of living differ from one society to another. Each way of life (culture) is different.

G. All people, everywhere, have certain basic physical drives, although they satisfy them differently.

G. All cultures require a certain minimum of reciprocal behavior for cooperation to obtain subsistence and other ends of social life.

81. Say: You have now studied people in many parts of the world., (in grades 1-4) How do ways of life differ? How are people and societies alike?

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APPENDIX

QUESTIONS ABOUT CITIES OF INDIA

1. Explain why Bombay is called the "Gateway to India".
2. Describe the crowded slum area in Bombay and explain how the government is trying to improve this area.
3. Describe the harbor in Bombay and explain why it is one of the finest natural harbors in the world.
4. Discuss the growth of India's motion picture industry and explain the place of Bombay in this industry.
5. What is a monopoly? Explain why Calcutta has almost a monopoly in the manufacture of jute products.
6. Explain why Calcutta is a leading port in India.
7. Delhi is one of the most historic cities in India. Explain why.
8. What are some of the major industries of Delhi?
9. Explain why New Delhi, capital of India, is one of the most modern and best planned cities in India.
10. If you had to live in one of the important cities in India which one would you choose? Why?
11. Tell the story of the Taj Mahal in the city of Agra.
12. Explain why many Hindus make an annual pilgrimage to the city of Allahabad.
13. Explain why Amritsar is the holy city of the Sikhs.
14. Benares is a holy city of the Hindus. Explain what is meant by a holy city".
15. Tell why Hindus from everywhere make a pilgrimage to Benares.
16. Explain how and why Jaepur differs from most Indian cities.
17. What are the local industries of Madras, one of the leading cities in India?
18. Explain why Simla is a popular hot - weather resort.
19. Describe the Shalimar Gardens in the city of Srinagar.
20. If you were touring India, which cities would you visit? Why?

FORM A

RAMPUR, DELHI

The Setting

Rampur, a village with 1095 inhabitants, is located in Delhi State about 15 miles west of the city of Delhi. Rampur and its adjoining villages are dominated by the Jats, the principal landowners and cultivators of the district. The Jat is famous in India for his skill in farming. The Jats, both men and women are hard workers.

In the hot summer months from April to June the temperature in Rampur may rise to 115°. The area is dry and relatively treeless. Warm winds blow across the area, starting in April, and fill the air with sand and dust. The monsoons come in July and August. More than half the average rainfall of the year comes during these months. The weather finally gets cooler, and a dry wintry period from October to January follows.

The rainfall is very irregular from year to year, varying from about 17 to 33 inches. Canals and wells supplement the rainfall. There are eleven Persian (bucket and wheel) wells for irrigating the fields around Rampur, and there are eighteen hand-lever wells. The latter cultivators of the district. The Jat is famous in India for his skill in farming. The Jats, both men and women are hard workers.

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The rainfall is very irregular from year to year, varying from about 17 to 33 inches. Canals and wells supplement the rainfall. There are eleven Persian (bucket and wheel) wells for irrigating the fields around Rampur, and there are eighteen hand-lever wells. The latter are small pits, the bases of which are plastered with mulberry sticks. A long beam with a bucket attached at one end is used as a lever to draw water. There is a scarcity of drinking wells in the area. Rampur has four--two for lower-caste untouchables and two for the higher castes.

Water not used for household purposes or for drinking is obtainable from the village pond where the animals drink. This pond is refilled, when required, through the canals.

THE SETTING (continued)

There is bus service on the highway 2 miles from the village. People with milk or vegetables to sell in Delhi sometimes catch the bus on the main road. The train is cheaper - 5 annas for one-way fare as against 6 for the bus. (About 5 cents in American money.) Some people walk to Delhi and back. Most transportatation in and out of the village is by bullock cart. The villagers trade with the nearby towns where they sell their surplus grain and buy supplies such as timber and brick for their houses. There are 33 bullock carts in the village. No one owns an automobile, but there are 60-70 bicycles used by men who have jobs outside the village.

THE VILLAGE SCENE

The area of Rampur is 784 acres. The people live tightly crowded within 16 acres. There is no orderly arrangement of streets in Rampur. There are no stores in Rampur, no police station, no post office, no doctor.

The village streets are wide enough to accommodate a bullock cart. All the house drains come out into the street, sometimes making as timber and brick for their houses. There are 33 bullock carts in the village. No one owns an automobile, but there are 60-70 bicycles used by men who have jobs outside the village.

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The village streets are wide enough to accommodate a bullock cart. All the house drains come out into the street, sometimes making walking difficult. One main street runs east-west through the village. Two or three others run roughly north and south. There are many small dead-end streets.

The two main buildings in the village are the men's club houses. Some of the finer houses have handsome wooden doors with decorated arches above them.

Around the village, and also in various open places within the village itself, stand piles of dung cakes. Cone-shaped structures are

THE VILLAGE SCENE (continued)

used to store wheat and barley chaff for animal feed.

Outside the village a mechanical cane crusher is operated. Beside the dung heaps and scattered trees one may see a small shrine dedicated to one of the village gods.

Within the village one rarely sees a solitary figure. Crowds gather easily around the visitor and follow him down the narrow streets and in and out of the houses.Children play boisterously in large groups; men chat and smoke hookahs together, while women work wooden spinning wheels at their doors or sit sewing together. Cows and bullocks wander about through the streets among the people.

An attractive sight in the mornings and late afternoons is the files of women, in small family groups, carrying water from the well. Large water pots are balanced on their heads; they walk gracefully, often singing as they go. The women wear full wide skirts of coarse cotton cloth. Some are blue with white and red or yellow spots, and some are striped blue and red. They also wear a shirt and shawl. Some women wear long baggy pajama-like trousers and a long collarless blouse. Much of the women's clothing is brightly colored, and sometimes spangled gather easily around the visitor and follow him down the narrow streets and in and out of the houses.Children play boisterously in large groups; men chat and smoke hookahs together, while women work wooden spinning wheels at their doors or sit sewing together. Cows and bullocks wander about through the streets among the people.

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Men wear Western-type shirts, with the shirttails hanging down, and either trousers or cotton "dhotis" (full, draped trousers.) They wear turbans on their heads and sandals on their feet. In wintertime both men and women may wear underwear, sweaters, and socks to keep warm.

THE VILLAGE SCENE (continued)

There are twelve castes in the village: Seventy-eight Jat families, fifteen Brahman, twenty leather workers, teen sweepers, seven potters, five water carriers, four washermen, four carpenters, three barbers, two calico printers or tailors, one blacksmith and one merchant.

Village houses are made of unbaked mud bricks, fired bricks, or a combination of both. The fired brick homes are vastly better than the shapeless homes of unbaked bricks. The mud homes are quite uncomfortable during the rainy season, when cattle dung, urine, and mud accumulate, and the houses become hot, smelly and full of mosquitoes. Chunks of mud are thrown about by the swishing of the cows' tails. Only a few can afford a two-story house enabling the family to sleep upstairs away from the cattle. No house in the village has a chimney.

A panchayat is a group of leaders who meet to pass on judicial cases or problems, or who convene to plan some undertaking or course of action in a matter requiring united action. It functions to safemerchant.

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A panchayat is a group of leaders who meet to pass on judicial cases or problems, or who convene to plan some undertaking or course of action in a matter requiring united action. It functions to safeguard the interests of the landless tenants in the community, to enforce tenancy legislation, and to act as the local agent for land reform.

FARMING

There are two crop seasons in the agricultural year, the autumn crop depending on the monsoon, and the dry-season crop, dependent upon irrigation. Sugar cane is the chief cash crop grown during the first crop season. The chief crop of the second season is wheat.

Tools used for dry cultivation are an ax and a spade for removing weeds, a lash made of narrow strips of leather tied to a 2-foot rod of bamboo, for steering oxen, an iron blade for cutting grass and a plough. Other items used are a log about four feet long with 2 pegs for the attachment of ropes, a roller made of stone used for crushing the mud lumps formed in the field after plowing, and a bullock cart.

Some extra tools are needed for wet cultivation, particularly for drawing water. There are two methods of drawing water from wells; The persian wheel or thick jute rope and leather bag drawn over a pulley by two bullocks yoked to the rope.

Another machine used by the villagers is the mechanical chaff cutter. Every farming family in Rampur has one.

There are three iron sugar-cane crushers in the village. There is one iron threshing machine.

Rampur's animal population includes one hundred three bullocks, and bulls, about one hundred buffaloes, thirty eight cows, twenty three goats, seven lambs, sixteen donkeys, one mule and one camel. Cattle are valuable as draft animals, producers of milk, butter and

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EDUCATION

There are two primary schools within the village, one for boys and one for girls. There is a high school a few miles away. All children, however, do not go to school. Of the 381 children ages 5-19 in Ramper, 147 boys and forty girls attend school. The struggle to make a living is so serious, it may be hard to spare children when their work is of real assistance to the family. When the villagers see educated people who are unemployed, they sometimes question the value of such training.

LIFE CYCLE

A Brahman connected with a family may officiate at various ceremonies in the life of a person in Rampur: the first bath, the naming ceremony, a boy's first hair-cut, and at marriage. Enormous amounts of time and money are spent on weddings. Most of the community is involved in this ceremony. At death, the younger brother or son of the dead man lights the crematory fire, then carries the ashes to the Ganges. Thirteen days after a death, a ceremony is held at which value of such training.

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THE DAILY ROUND

The men of Rampur work had and so do the women. A Jat housewife rises about 4:00 a.m. and grinds grain for the day. This may take about two hours. There is never much flour stored ahead of time. Children generally work with their parents if they are not attending school. They boy works with his father and the girl with her mother.

THE DAILY ROUND (continued)

At dawn the housewife sweeps her house and perhaps collects cow dung from the cattleshed, which she makes into cakes for fuel. Then she goes to get water from the well, carrying two large pitchers on her head, for she has to bring enough water to last until her afternoon trip.

The women may work in the fields, but if there are children to look after she stays at home. Food is taken to the men in the fields, then the housewife has some time for herself. In the afternoon she prepares food, gives fodder to the cows and bullocks at the house, then goes on her second trip to the well.

The men come home from the fields at sunset. Little boys bring home the cows and bullocks which has been out to pasture and put them in their sheds. After dinner, cots are pulled out for sleeping. Men are seldom seen at home; during the day they work in the fields. They spend their spare time talking and smoking in the men's quarters which may be many streets away. They also sleep in these quaters.

ECONOMICS

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ECONOMICS

Castes have traditional occupations. Each caste is expected to give certain services to the families of other castes. A carpenter repairs tools, a barber cuts hair; but they do not necessarily perform these services for everyone. Each man works for a particular family or group of families with which he has hereditary ties. His

ECONOMICS

His father worked for the same families before him, and his son will continue to work for them. The family or family head served by an individual is known as his "jajman," while the man who performs service is known as the jajman's "kamin." the jajman pays his kamins for their work in cash or grain. These payments may be made daily, monthly, or twice a year. Kamins may also receive free food, clothing, house sites, use of tools, etc. The kamins often prefer grain payments to cash.

If a Kamin leaves a village, he must get someone to take his place, usually a member of the same joint family. This does not happen very often. If a jajman doesn't like his kamin's work it is hard to replace him. The caste panchayat would punish a member who took another's job. The jajmani system gives job security.

The village laws of Rampur specify the kinds of work to be done by the different castes and the rate of pay.

Caste	Type of Service	Rights Earned

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Caste	Type of Service	Rights Earned
Carpenter	To repair farm tools	80 pounds of grain a year plus about 5 pounds at each sowing season.
Blacksmith	Same as carpenter	Same as carpenter
Potter	To supply pottery and give service at weddings.	As much grain as the pottery is worth. Additional grain at weddings.
Barber	To shave and cut hair; to attend to wedding guests	At each harvest as much grain as the man can lift by himself. Additional grain at weddings.

ECONOMICS

Caste	Type of Service	Rights Earned
Sweeper	To prepare cow-dung cakes; to gather sweepings, to remove dead mules and donkeys; to collect cots and give service at weddings.	Meals and grain twice a day; at each harvest as much grain as the man can lift by himself and small amounts at weddings.
Leatherworker	If a man helps in farming	He gets 1/20 of the produce.
	If he works whenever his jajman wants him and removes dead cattle.	He gets 1/4 of the produce and the skins of the dead cattle.

In addition to the above arrangement, a caste member will exchange services with a member of another caste. The tailor, for instance, charges fixed rates in cash or grain for some castes, but for the barber and washerman, he sews clothes free of charge in return for their services.

Not all caste members follow their trade. In Rampur two carpenters are teachers, three Jats are carpenters, one of the Brahmans is a tailor, one sells silk. Farming is open to all.

Washermen now have customers in Delhi. Some of the villagers have gone to Delhi to look for work.

FORM B

RAMPUR, DELHI

The Setting

The village of Rampur is fifteen miles west of Delhi. About one thousand people live in this village. Here the most important caste is the Jat. They own the land and are the chief farmers. The Jat is a good farmer and a hard worker.

During the summer months of April to June the temperature may rise to 115°. The area is dry and has few trees. Warm winds, starting in April, fill the air with sand and dust. The monsoons come in July and August and bring half the year's rainfall. The weather finally gets cooler, and a dry wintry period from October to January follows.

Because the rainfall varies from seventeen to thirty-three inches, canals and wells are needed to provide additional water. There are eleven Persian (bucket and wheel) wells and eighteen hand-lever wells. The latter are small pits. A long beam with a bucket attached at one end is used as a lever to draw water. There are four drinking wells in Rampur -- two for the untouchables and two for the higher castes.

There is a highway two miles from the village. People with milk or vegetables to sell in Delhi sometimes catch a bus on this main road. Sometimes people walk to Delhi and back. Most transportation in and out of the village worker.

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The Village Scene

The people live tightly crowded within sixteen acres. Streets are not arranged in an orderly fashion. There are no stores, no police station, no post office, no doctor.

The streets are wide enough for a cart. All the house drains come out on the streets. One main street runs east-west through the village. There are many small dead-end streets.

The two main buildings are the men's club houses.

Around the village stand piles of dung cakes. Outside the village a cane crusher is operated. One may also see small shrines to the village gods.

Within the village people are seldom alone. Crowds follow a visitor children play in large groups, men talk and smoke together, women spin in their doorways or sit sewing together. Cows and bullocks wander about among the people.

Women carrying water from the wells are an attractive sight. They carry large pots on their heads, walking gracefully, often singing as they go. They wear full skirts, a shirt and shawl. The skirts are brightly colored. Some women wear baggy trousers and a long blouse. They wear heavy silver jewelry on their arms, necks, and ankles.

Men wear Western-type shirts, with the shirttails hanging down, and either trousers or cotton "dhotis" (full, draped trousers). They wear turbans on their heads and sandals on their feet. In wintertime, both children play in large

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There are twelve castes in the village. These families are:

78	Jat
15	Brahman
20	leather workers
10	sweepers
7	potters
5	water carriers
4	washermen
4	carpenters
3	barbers
2	calico printers and tailors
1	blacksmith
1	merchant

Houses are made of unbaked mud bricks, fired bricks, or both. The best houses are made of fired bricks. Those made of unbaked bricks are rather shapeless. The mud homes are quite uncomfortable during the rainy season. Cattle make them smelly, they are hot, muddy, and full of mosquitoes. Very few families can afford a two story house where they can sleep upstairs away from the cattle. No house in the village has a chimney.

Farming

There are two crop seasons in the year. The autumn crop depends on the monsoons. Sugar cane is the chief crop of this season. The dry-season crop depends on irrigation. Wheat is the main crop of this season.

Each farmer has an ax and a spade, a lash for steering oxen, an iron blade for cutting grass and a plough. Farmers may share a log about four feet long with two pegs for ropes, a roller made of stone used for crushing the mud lumps in the field, and a bullock cart.

They need extra tools for drawing water for irrigation.

Every farmer in Rampur has a mechanical chaff cutter. There are three iron sugar-cane crushers in the village. There is one iron threshing machine.

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Cattle are used for field work. They produce milk, butter and ghi. Their dung is used as fertilizer and fuel. There are very few trees in Rampur, so dung is a necessity as fuel..It makes a smoldering fire. The housewife may go to the fields, to the well, or to spin in the alley feeling sure that the fire will smolder on and gently simmer the food.

Schools

There is a school for boys and one for girls in the village. There is a high school a few miles away. More boys than girls go to school. About half the children attend school. Because it is so hard to make a living, many children help with the work at home.

Life Cycle

A Brahman connected with the family serves at many ceremonies in the life of a person in Rampur: the first bath, the naming ceremony, a boy's first haircut, and at marriage. Much time and money are spent on weddings. Most of the village has a part in this ceremony.

When a man dies the younger brother or son lights the crematory fire then carries the ashes to the Ganges river. Thirteen days after a death, a ceremony is held at which Brahmans and children are feasted. Some months after a death a feast may be given to honor the dead man. People from many villages may be invited.

The Daily Round

The men of Rampur work hard and so do the women. A Jap housewife rises about 4:00 A.M. and grinds grain for the day. This may take about two hours. There is never much flour stored ahead of time. Children work with their parents if they are not in school. The boy works with the father and the girl with the mother. At dawn the housewife sweeps her house and perhaps collects cow dung from the cattleshed, which she makes into cakes for fuel. Then she goes to get water from

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The woman may go to work in the fields, but if there are children to look after she stays at home. Food is taken to the men in the fields, then the housewife has some time for herself. In the afternoon she prepares food, gives fodder to the cows and bullocks at the house, then goes on her second trip to the well.

The men come home from the fields at sunset. Little boys bring home the cows and bullocks which have been out to pasture and put them in their sheds. After dinner cots are pulled out for sleeping. Men seldom are seen in the home; during the day they work in the home; during the day they work in the fields. They spend their spare time talking and smoking in the men's quarters which may be many streets away. They also sleep in these quarters.

Economics

Each caste is expected to give certain services to other castes. A carpenter repairs tools, a barber cuts hair; but they do not have to do this for everyone. Each man works for a particular family. His father worked for the same families before him, and his son will do so. The family head is called a "jajman." The one who gives the service is called a "kamin." The jajman pays his kamins for their work in cash or grain. Payment may be made daily, monthly, or twice a year. Kamins may also receive free food, clothing, land to build a house on, use of tools, etc. The kamins often prefer to be paid in grain rather than money.

The village laws state the kinds of work to be done and how much shall be paid for the work. The carpenter and blacksmith repair farm tools and get 80 pounds of grain a year plus about five pounds at each planting season. The potter supplies his jajman with pots and receives as much grain as the pots are

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The village laws state the kinds of work to be done and how much shall be paid for the work. The carpenter and blacksmith repair farm tools and get 80 pounds of grain a year plus about five pounds at each planting season. The potter supplies his jajman with pots and receives as much grain as the pots are worth. For his services at weddings he receives more grain. The barber shaves and cuts hair and attends to guest at weddings. At each harvest he will receive as much grain as he can lift plus grain at weddings. The sweeper makes cow-dung cakes, gathers sweepings, removed dead mules and donkeys. He also serves at weddings. For his service he receives meals and grain twice a day and at harvest as much as he can lift by himself. He also gets grain at weddings. The leatherworker helps the farmer and removes dead cattle. For this he gets a share of the crop depending upon how much work he has done.

A caste member will exchange services with a member of another caste. The tailor, for instance, charges some castes for his services but he sews clothes free for the barber and washerman. These two castes serve him without charge, also.

Not all caste members follow their trade. In Rampur two carpenters are teachers; three Jats are carpenters. One of the Brahmins is a tailor; one sells silk. Farming is open to all. Washermen now have customers in Delhi. Some of the villagers have gone to Delhi to look for work.

FORM C

RAMPUR, DELHI

by

Andis Gustafson

The Setting

The village of Rampur is near Delhi, Most of the families are Jats. They are good farmers and hard workers.

It gets very hot in summer. The air is filled with sand and dust. The monsoons bring rain in July and August. It is cool, dry, and wintry from October to January.

The rain doesn't bring enough water for farming. The farmer also uses water from canals and wells in his fields.

Two miles from the village is a highway. A bus runs on this road. Some people walk to Delhi and back. Around the village, people use bullock carts. No one owns a car. Men who work outside the village use bicycles.

The Village Scene

The village houses are close together. There are no stores, no police station, no post office, no doctor in the village.

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The Village Scene

The village houses are close together. There are no stores, no police station, no post office, no doctor in the village.

The streets are narrow. House drains come out on the streets.

Around the village are piles of dung cakes. You would also see a sugar cane crusher and shrines to the village gods.

The Village Scene (continued)

In the village, crowds follow a visitor. Children play in large, noisy groups. Men talk and smoke together. Women spin in their doorways. Cows wander among the people.

Women carry large water pots on their heads. They carry water from the wells. They wear bright-colored full skirts, a shirt and a shawl. Some wear baggy trousers and a long blouse. They wear jewelry on their arms, necks, and ankles.

Men wear western-type shirts, with the shirttails hanging down. They wear either trousers or "dhotis." They wear turbans on their heads and sandals on their feet. In winter, both men and women may wear underwear, sweaters, and socks to keep warm.

There are twelve castes in the village: Jat, Brahman, leather worker, sweeper, potter, water carrier, washerman, carpenter, barber, tailor, blacksmith, and merchant.

Houses are made of unbaked mud bricks, fired bricks or both. The mud houses are uncomfortable in rainy weather. The cattle make them smelly. They are hot, muddy and full of mosquitoes. No house in the village has a chimney.

FARMING

There are two crop seasons in the year. The main wet season crop is sugar cane, The chief dry season crop is wheat.

Every farmer has an ax and a spade. He has a plow and a lash for steering oxen. He also has an iron blade for cutting grass. Farmers may share a log for smoothing a field, a roller for crushing lumps. they may also share a bullock cart.

Every farmer has a chaff cutter. There are three iron sugar can crushers in the village. Ther is one iron threshing machine.

Cattle are used for field work. They also give milk. Their dung is used for fertilizer and fuel. It makes a smoldering fire. The housewife may go to the fields, to the well, or to spin in the alley. She feels sure that the fire will smolder on. It will gently simmer the food.

SCHOOLS

There is a school for boys and one for girls in the village. There is a high school a few miles away. Few girls go to school. About half the village children go to school.

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LIFE CYCLE

The family's Brahman serves at ceremonies: The baby's first bath, the naming ceremony, a boy's first haircut, and at marriage. Much time and money are spent at weddings. Most of the village takes part.

LIFE CYCLE (continued)

The ashes of a dead man are carried to the Ganges river by a younger brother or son. Some months later a feast is given to honor the dead man. People may be invited from many villages.

THE DAILY ROUND

The men of Rampur work hard. So do the women. A boy works with his father. A girl works with her mother. A housewife is up before the sun to grind grain. She sweeps the house and collects cow dung. Then she goes to the well.

She may go to the fields or look after the children. She takes food to the men in the fields.

The men come home from the fields at sunset. Little boys bring home the cows and bullocks.

At night cots are pulled out for sleeping. Men are seldom at home. They have separate sleeping quarters.

ECONOMICS

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ECONOMICS

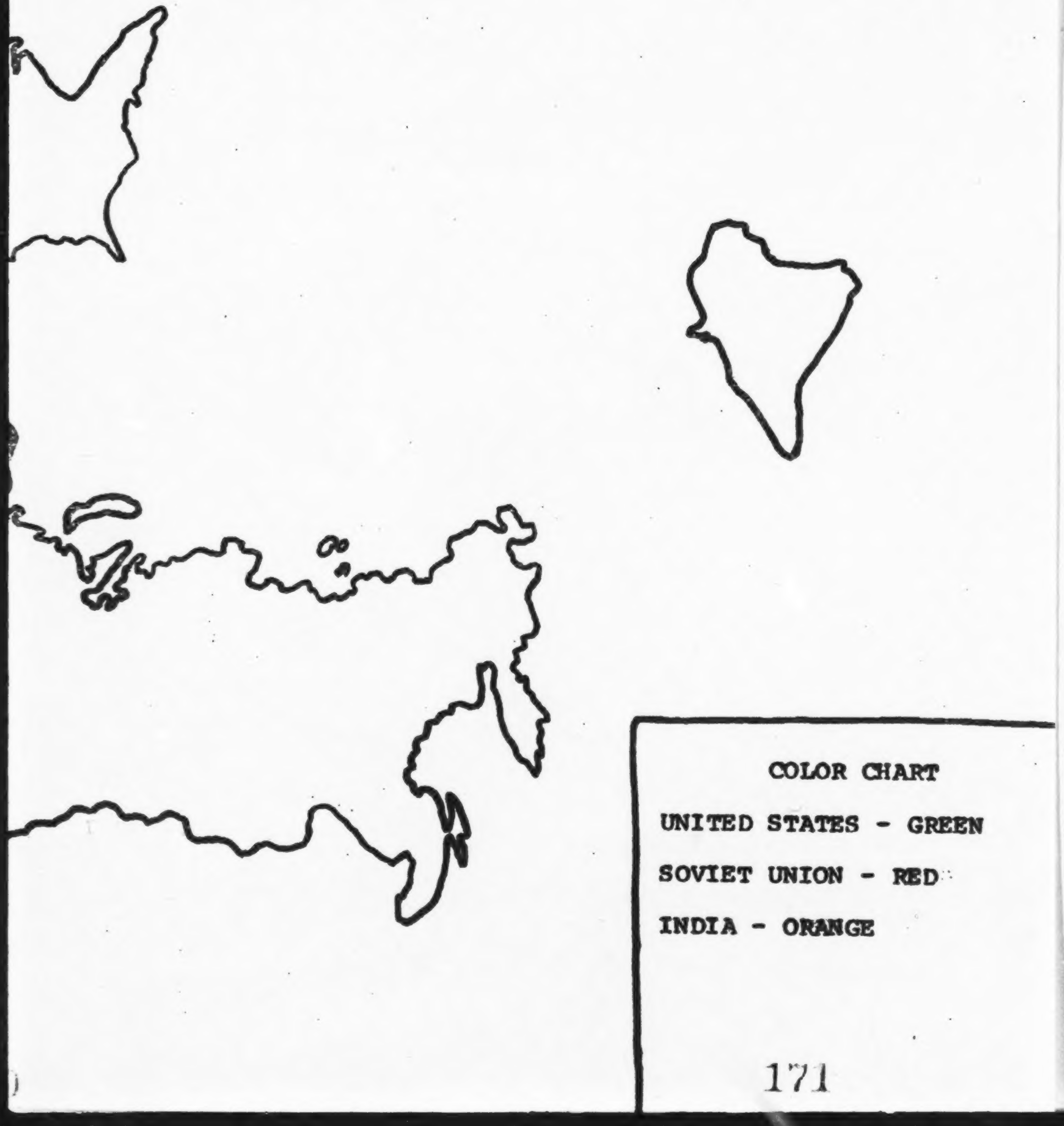
Each barber works for one or more families. His father worked for the same families, and his son will do so. At harvest the barber is given as much grain as he can lift. He is given grain at weddings, too. He will serve the tailor without pay. The tailor serves him without pay. All the other castes have their families to work for,too . The man for whom another works is called a "jajman." The worker is a "kamin."

Economics (Continued)

All caste members do not follow their trade. In Rampur two carpenters are teachers. Three Jats are carpenters. One of the Brahmans is a tailor. Another sells silk. If they have land, any caste may be farmers.

Some of the people in Rampur work for others. Washermen have some customers in Delhi. Some men have gone to Delhi to look for work.

STUDENT ACTIVITY #1



COLOR CHART

UNITED STATES - GREEN

SOVIET UNION - RED

INDIA - ORANGE

STUDENT ACTIVITY # 2

SIZE

Directions: After you have colored the countries, cut them out and answer the following statements.

1. The United States is approximately_________times bigger than India.
2. The U.S.S.R. is approximately___________times bigger than India.
3. India is approximately_________times bigger than the Trobriand Islands.

Using one half sheet of 8" by 11" paper, make a pocket below to hold all your countries.

PASTE

1. The United States is approximately__________times bigger than India.

2. The U.S.S.R. is approximately____________times bigger than India.

3. India is approximately__________times bigger than the Trobriand Islands.

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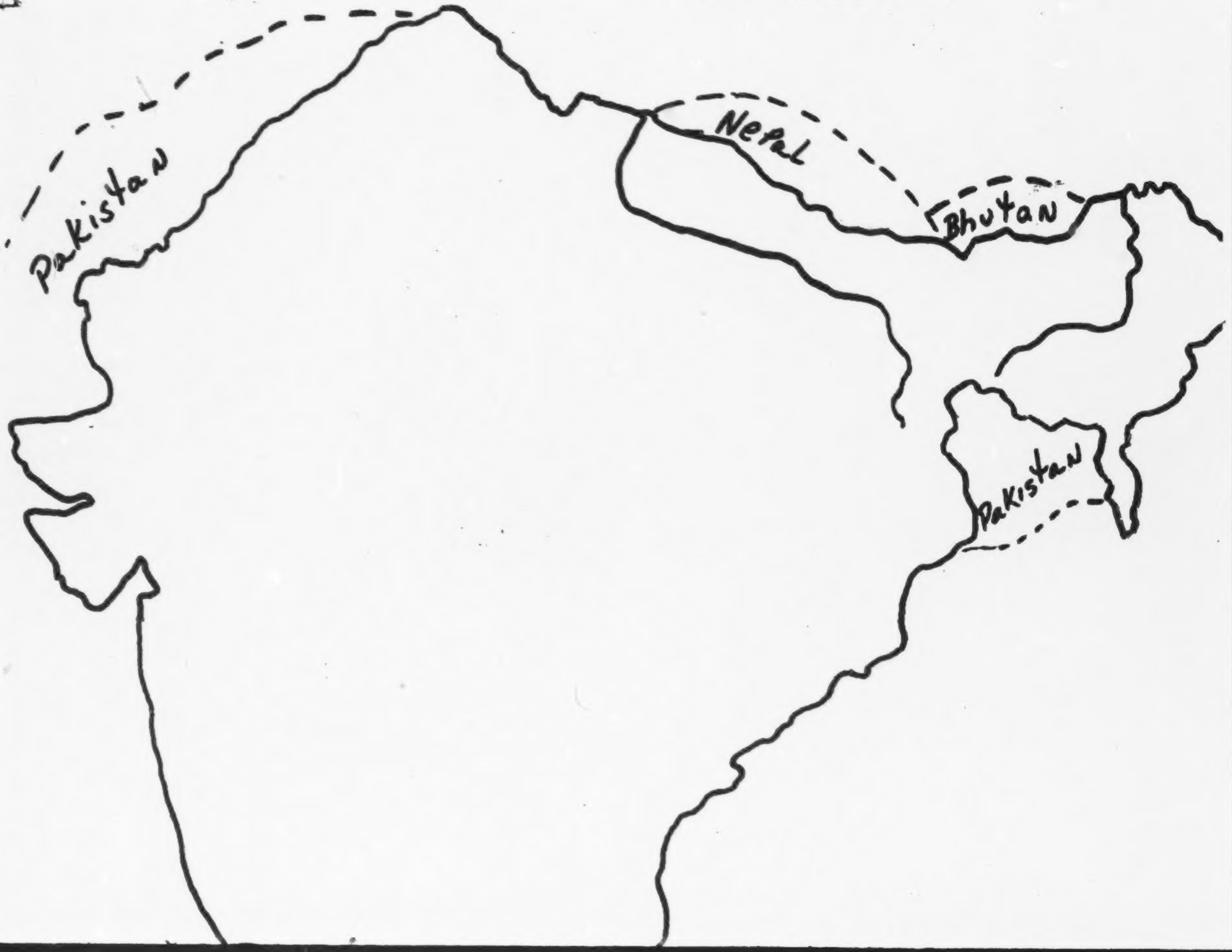
PASTE

PASTE

PASTE

STUDENT ACTIVITY # 3


Pakistan
Nepal
Bhutan
Pakistan

Name ______________________

STUDENT ACTIVITY #4

Key	
☐	The Himalaya mountain system.
☐	The Indo-Gangetic plain.
☐	The desert region.
☐	The Deccan plateau.
☐	The Eastern and Western Ghats.
☐	The Coastal Lowlands. -

STUDENT ACTIVITY #5

CLIMATE OF INDIA

Location	Hottest Month Temperature*		Rainfall amount		Difference i Temperature January to J
Delhi (N. Central	92°	1.	20-30	1.	
Calcutta (N. Eastern)	87° (May)	2.	50-100	2.	
Bombay (W. Central)	85° (May)	3.	50-100	3.	
Madras (S. Eastern)	90°	4.	50-100	4.	
Karachi (W. Pakistan)	85°	5.	8 0-10	5.	

X

MARCH, APRIL, MAY, JUNE	JULY, AUGUST SEPTEMBER,	OCTOBER, NOV
HOT	RAINY	

X Means time of the monsoon (June-summer, January- winter.)

* These temperatures are an average and not the highest or lowest.

STUDENT ACTIVITY #5

CLIMATE OF INDIA

	Hottest Month Temperature°		Rainfall amount		Difference in Temperature from January to June	Average Temperature
	92°	1.	20-30	1.		58°
)	87° (May)	2.	50-100	2.		67°
	85° (May)	3.	50-100	3.		75°
	90°	4.	50-100	4.		77°
h)	85°	5.	8 0-10	5.		67°

L, MAY, JUNE JULY, AUGUST SEPTEMBER, | OCTOBER, NOVEMBER DECEMBER, JAN, FEB.

RAINY

COOL

e monsoon (June-summer, January- winter.)

res are an average and not the highest or lowest.

STUDENT ACTIVITY #6

INDIA QUESTIONS CLIMATE

1. **What months make up the hot season? (Color these light red)**

____

2. **What months make up the rainy season?** (Color these light blue)

____

3. What months make up the cool season? (Color these light green)

____

4. How many seasond does the country of India have and what are they?

____

5. Write in the difference in degree of temperature from January to June on your chart.

6. Which city has the greatest range in temperature?____________

7. Which cities have the greater amount of rain?____________

   Which one has the lesser amount?______________

8. In which months do we find monsoons?_____________

____

9. Why is it important that the rainfall come at the warmest part of the

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Which one has the lesser amount?____________________

8. In which months do we find monsoons?____________________

____

9. Why is it important that the rainfall come at the warmest part of the year?____________________

____

____

____

____

____

Name ____________________

STUDENT ACTIVITY #7

1. Some of the considerations basic to the problems of population may be introduced by a reading of Millions of Cats by Wanda Ca'g. It is not too difficult to have children think in terms of man instead of cats.

Have the pupils put their heads on the desk and raise their hands when they think one minute is up. Tell the children that in the space of one minute 85 babies have been born in the world - in the next hour - 5000. In one day, 120,000 additional people will have been added to the population. Think of this in terms of food, shelter, and clothing. At this rate approximately how many babies will be born this year?

Consider wiht that all things being equal that in 6 or 7 hundred years each person in the world would have only 3-10 feet to live on. Thi includes mountains and oceans.

It is important for children thinking of world population to realize that 1/3 of the population if underfed and 1/3 of the population is ill fed. It is in these areas that the bulk of population is centered.

How many children know that our country, no doubt thought of as bein the land of mild and honey, would be able to supply only 1 cup of rice pe population. Think of this in terms of food, shelter, and clothing. At this rate approximately how many babies will be born this year?

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How many children know that our country, no doubt thought of as bein the land of mild and honey, would be able to supply only 1 cup of rice pe person if it distributed all its surplus food to all the world's undernourished people.

2. Ask children to hypothesize what has brought the phenomenal growth rate in the world.

3. Read "One Man's Family." Discuss what effect the growth of populati had on the availability of farm land for the Miller family.

[illegible]. **In order** to show the possible consequences of failing to meet the **population** problem, read and discuss the "Challenge of Man's Future.

*Material in Appendix

STUDENT ACTIVITY #7a

What type of graph did you make?

____

Which country has the largest population?______________________

What is India's population?______________________

What is the United States population?______________________

What is the Soviet Unions population?______________________

What must all graphs have in order to help you read them?______________

Did you enjoy this lesson? Why or Why Not.______________________

____

____

____

____

____

ONE MAN'S FAMILY

On the eve of his ninety-fifth birthday, John Eli Miller died in a farmhouse near Middlefield, Ohio, forty miles southeast of Cleveland. To mourn his passing he left perhaps the largest number of living descendants any American has ever had.

He was survived by five of his seven children, sixty-one grandchildren, 383 great-grandchildren and six great-great-grandchildren - grand total of 410 descendants.

John Miller saw with his own eyes a population explosion in his own life time. His data were not statistics on a graph or chart, but the scores of children at every family gathering who ran up to kiss Grandpa - so many that it confused the poor old man. His confusion can be forgiven for there were among them no less than fifteen John Millers, all named in his honor. And what young man, much less an old one, could remember just who their parents were?

The remarkable thing about this great clan was that it started with-family of just seven children. This was actually a little smaller than the typical family among the Amish, who average 8.4 children.

Two of his children died in early life: Samuel Miller, who left six children when he died at forty, and Lizzie (Mrs. Jacob Farnwald), who left four when she died at twenty-eight.

During most of his life, therefore, John Miller's family was not unusually large. He just lived long enough to find out what simple multiplication can do. Of the sixty-three grandchildren born to John Miller's [illegible]ty-one lived to survive him; all but six are now grown and married. And of 341 great-grandchildren born to the families of his fifty-five married grandchildren, only three had died, two in infancy, and one in an accident. All six of his great-great-grandchildren were born during his last year and were healthy infants.

A major factor in the world-wide population crisis was vividly evident in John Miller's family - nearly all the children born in the twentieth century, who enjoy the benefits of modern medicine, are growing up to become adults and to have families of their own.

A century ago, the ravages of smallpox, typhoid fever, tuberculosis, diptheria, and the many fatalities at childbirth would have left a far different picture in a large rural family. Even though the Amish live in rural areas, they avail themselves of the benefits of medical care. Most Amish children are born in hospitals.

While the sharp reduction in infant mortality and childhood disease is a happy development, it means population grows rapidly.

The Miller family offers a good example: John Miller had seven children; his children averaged nine offspring; and his married grandchildren had averaged six when he died. Six married great grandchildren

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The Miller family offers a good example: John Miller had seven children; his children averaged nine offspring; and his married grandchildren had averaged six when he died. Six married great grandchildren had one each. These were not unusually large families among the Amish nor among the rural families of other Americans in the past century. Yet this clan numbered 410 when Miller died.

At the end of his life, the postman was bringing John Miller word of the birth of a new descendant on the average of once every ten days. This rate would have accelerated to one every other day as his more than three hundred great-grandchildren by their first wedding anniversaries.

So great is the rate of population growth that had John Miller lived one more decade he would have seen more descendants born to him than in all his ninety-four years of life. He could have counted at least one thousand living descendants!

What did John Miller think about his family? Did it worry him to see it growing so large? Indeed it did. Significantly, his concerns were the very ones that the population scientists, the economists, and the sociologists have been voicing. He was not an educated man, for the Amish still believe eight grades of education in a one-room country school is sufficient. But John Miller summarized it in one simple question. "Where will they all find good farms?"

In 1890, it took just one farm to support John Miller and his family. By 1920, his grown children acquired farms of their own. When he died, his five surviving children lived on five farms, one with him on the old farm, another on a neighboring farm, two more on farms in other Ohio communities, and a fifth in Delaware. His married grandchildren were living on about fifty farms. His eight married great-grandchildren were living on eight more farms in five different states.

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And within the next twenty years, it will require at least 330 farms for his other great-grandchildren, as they marry! Some will take over old farms now in Amish hands. But most will have to buy farms now occupied by non-Amish farmers who will sell out to them. - if they can find such farms.

It was when the great-grandchildren started reaching the age of marriage that this problem suddenly mushroomed into a full-blown crisis. These Miller descendants were coming so fast, one every ten days during the last year of his life, that John Miller could not be blamed for wondering where, twenty years hence, eighty acres of good farmland was going to be found every ten days.

THE CHALLENGE OF MAN'S FUTURE

A family of 10 people entered an uninhabited river valley about 10,000 square miles during the Stone Age. Seeing the abundance of game, vegetation and water, they settled. Their tools were fire, stone implements, spears, and bows and arrows.

They gathered their food and hunted animals. They led a happy life of plenty and many children were born. There were some deaths, of course, by disease and accidents, but after 30 years the colony numbered 20 persons; after 60 years there were 40 persons, of which only one, by then a very old man, had been one of the first settlers; and by the 120th year there were 160 persons.

Hunters could only go about 15 miles since if they went further the meat would spoil before they got it home. By the 130th year, the hunters found they could not get enough game in their hunting grounds to feed the larger number of people. Quarreling broke out in the colony and some of the people went to other parts of the valley and established settlements of their own.

By the 210th year after the first group of 10 people came into the fertile valley, the population had passed 1000 and there were 10 settlements.

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By the 210th year after the first group of 10 people came into the fertile valley, the population had passed 1000 and there were 10 settlements. By the 225th year there were 15 settlements, 2000 people and all the land in the valley was taken up by family groups. But there was still plenty of food and the population was still growing.

In these valley settlements the people shared the work and shared the food after it was collected. Once in a while 2 or more settlements would band together and hunt a large herd of game, but there was not much organization as we know it today. The people were very careful not to go on the property of their neighbors. They knew all about the living things around them - the habits of the animals, the properties of the plants, the poisonous or non-poisonous nature of the grubs, termites, lizards, and other possible foods.

They were keen observers, agile and alert, and often showed great ability to make animal sounds. They were strong and when hard times came, they could last a long time on very little food. In times of plenty they gorged themselves. They moved around frequently and did not own much. Most valuable to them were things useful in gathering food.

250 years after the first people had come, people began to notice that the animal population began to get smaller. Now tools were invented to improve hunting but there never seemed to be enough food gathered to feed all the people. New foods were tried. Some they learned poisonous, but they soon learned to eat many kinds of rodents, caterpillars, ants, termites, larvae, snakes, and lizards.

People began to die sooner, particularly children. In the 275th year a family group left the valley and struck out across the desert to find a better life. During the following years and centuries many more family they could last a long time on very little food. In times of plenty they gorged themselves. They moved around frequently and did not own much. Most valuable to them were things useful in gathering food.

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The population continued to grow, but slowly. By the 300th year there were 5000 persons and for the next 250 years the population went up and down between 4500 and 5500 depending on the food supply. People expected to live a hard life with very little food. There were tribal legends about a time, long ago, when there had been plenty of food and the people had been happy and contented. But few people believed these legends.

A religion evolved amoung the valley people. They had a god who was all powerful and who brought thunder and rain, good luck or bad, plenty of food or none. They worshipped the sun, moon and stars. They respected their dead and viewed the body and soul as two different things. They had magicians and believed that these magicians could bring good or evil to people, make rain, and stop storms.

During the 700th year the people were struck by disease and all but 1000 people were killed. However, shortly after the catastrophs came another age of plenty. The supply of edible animals increased and for 100 years there was enough food.

But the population once again reached the limit that the land could support and hard times, which had been forgotten, came again to the valley.

Thus life went on in the valley for several hundred more years. The population usually was around 5000 but from time to time a sudden catastrophe killed many people.

Then, a time came when strangers came into the valley and brought with them some domesticated animals (sheep, goats, cows) and simple farming methods. Soon animal domestication and farming became part of the lives of most of the people in the valley. 200 years after the strangers entered the valley the population increased 5 times to 25,000. In still another 100 years there was enough food.

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In the old days no one had had much free time, but now, with farming and domesticated animals, one man could feed more than his family alone. Suddenly man had time to do other things. Some became tool-makers; others became potters; others became spinners and weavers. People learned better ways of doing things.

People no longer needed to move around so muchand small permanent [illegible] which usually contained from 200-300 people.

Gradually 3 of the villages changed into cities, each built around a temple. The cities were born on the river, which was their highway to bring food for their many inhabitants. Many different jobs were created by the coming of the city. There were salesmen, (traders) tool-makers, government workers, soldiers,sailors. All trade went on at the temple. Farmers and craftsmen brought their products and received food and tools from the priests in exchange.

Since farming had taken over from food-gathering, the religion of the valley had changed.

The all-powerful god of magic and luck changed to a mother goddess of the fertile earth. The witch doctors and magicians of the food-gatherers were the ancient ancestors of the priests of the temples, built in honor of the mother goddess.

Population of the valley continued to increase and irrigation systems were built to make more land good for farming. The age of metals arrived and the smith became a very important person, creating, it seemed magically, objects of metal from piles of stones. Writing was invented. Ships were craftsmen brought their products and received food and tools from the in exchange.

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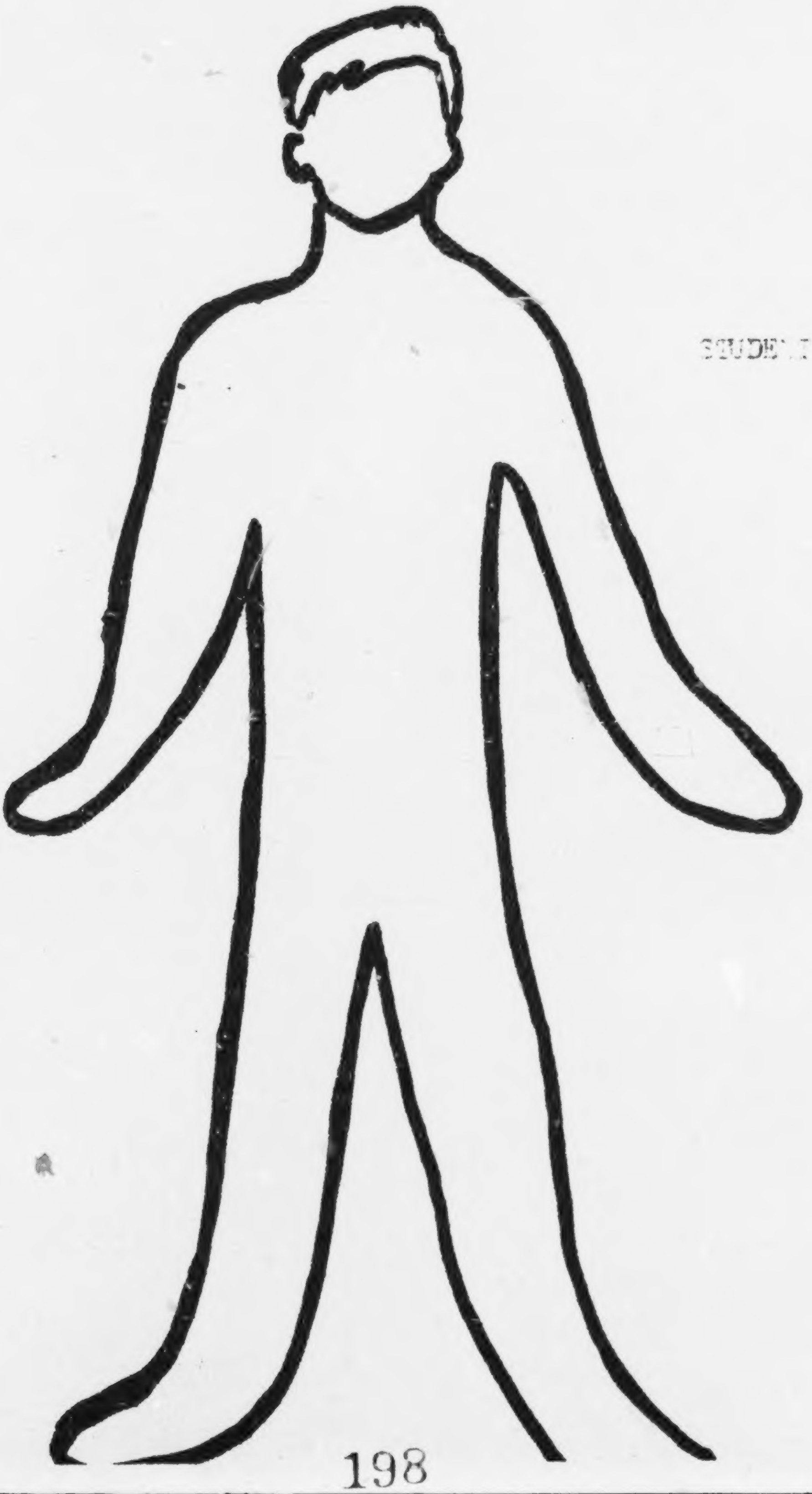
A few hundred years after farming had been brought to the valley and 25 hundred years after the first family of food-gathers had come, the population reached 1,000,000. The age of the city had come and there was a surplus of food. This surplus was never large, since there were always more mouths to feed, but ever since field farming and particularly the harnessing of the ox to the plow, farmers could produce more food than they needed for their own family.

Just because they were producing food for city workers, you shouldn't



STUDENT ACTIVITY #13

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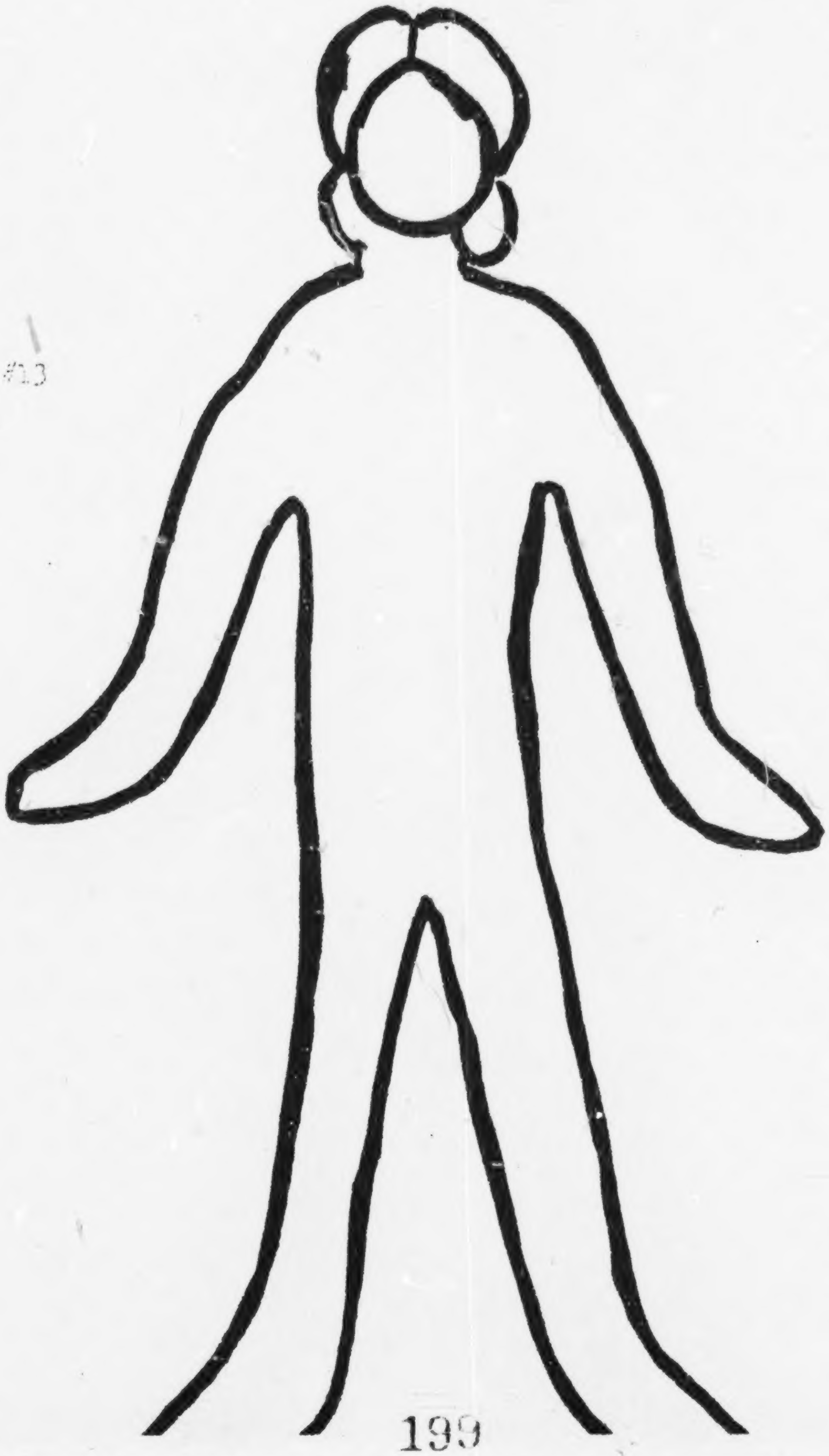
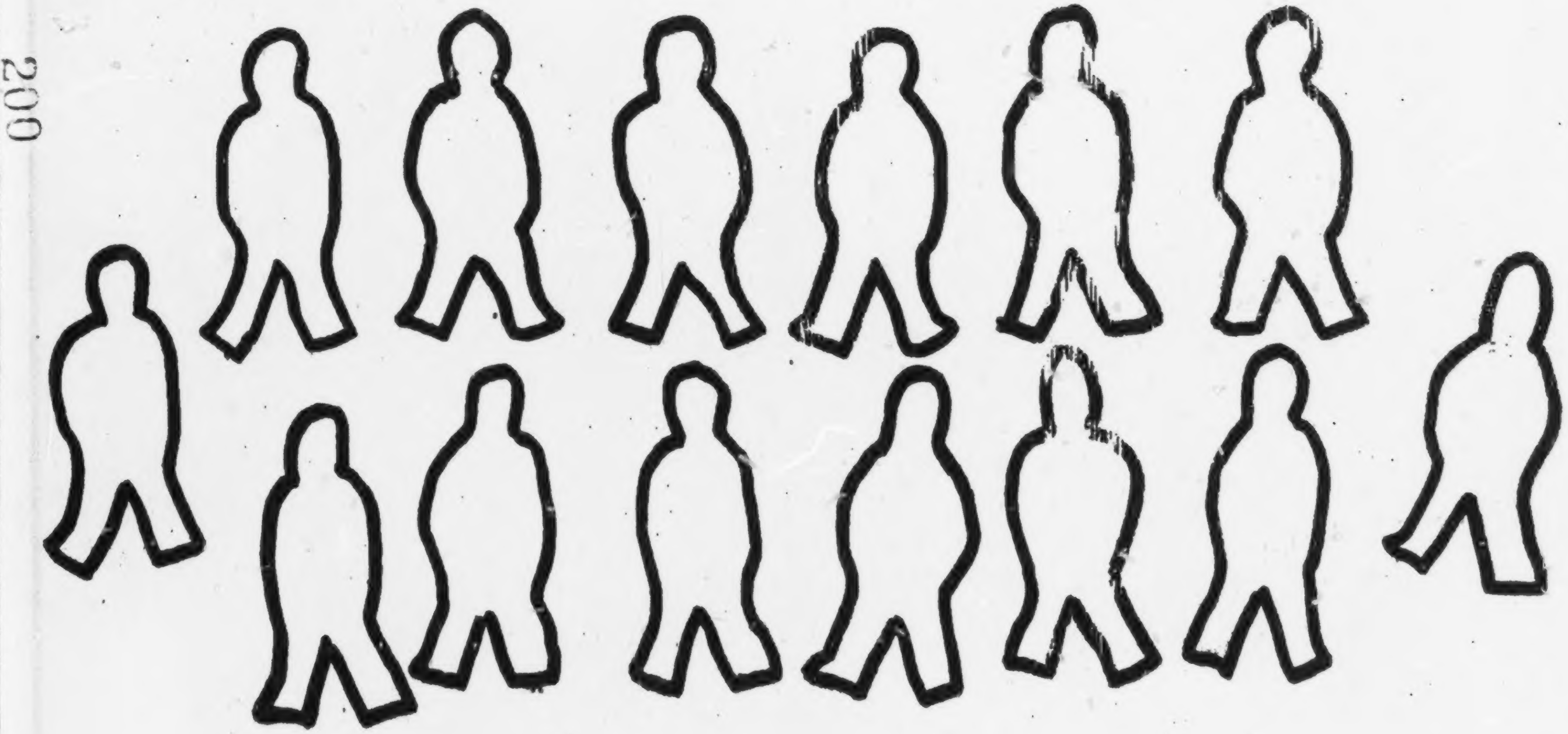
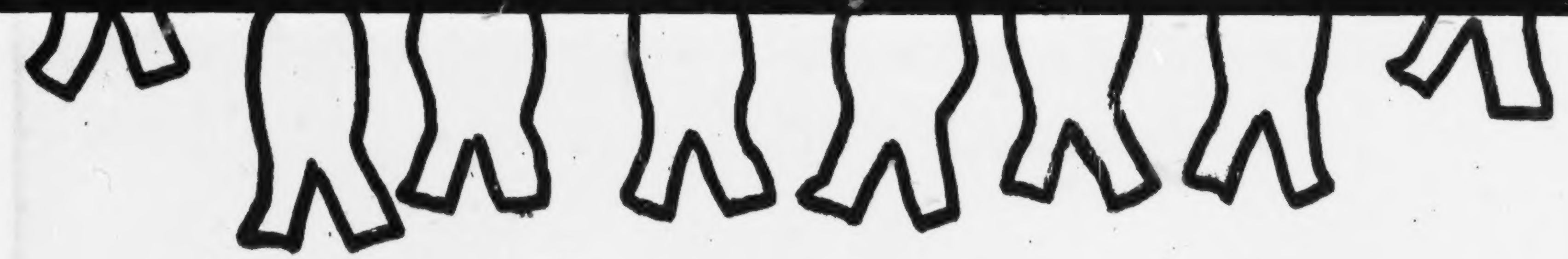
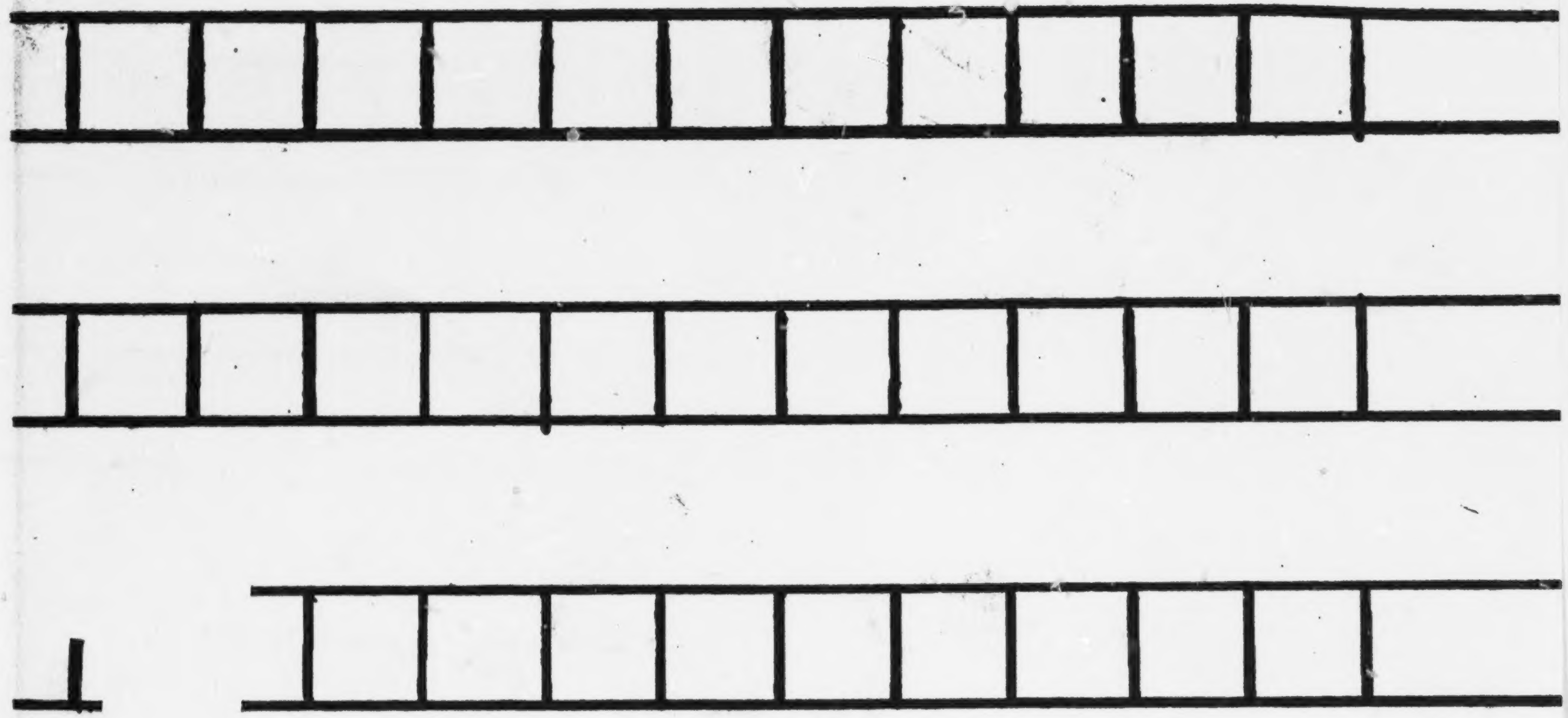




STUDENT ACTIVITY #8

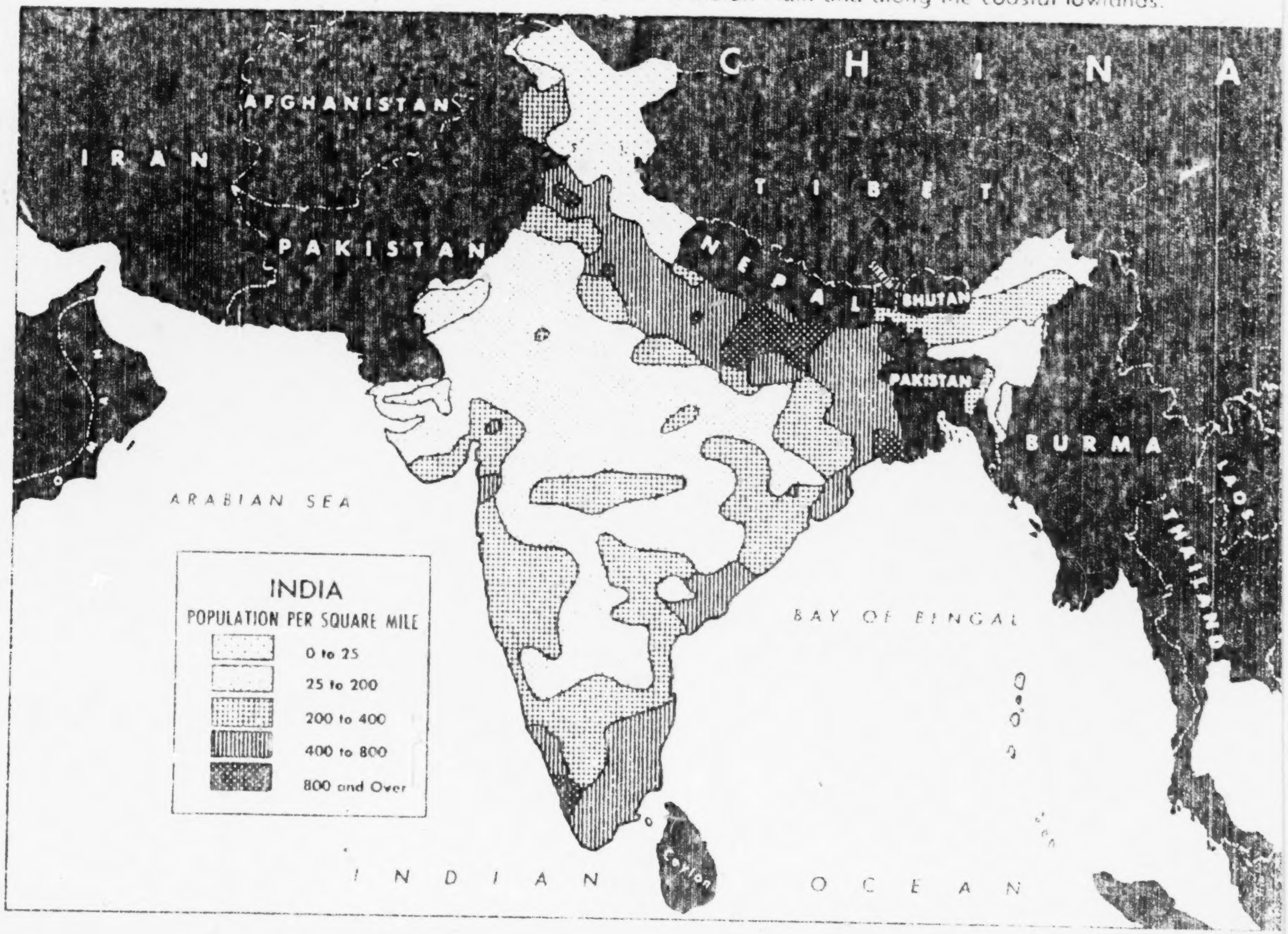


STUDENT ACTIVITY #8



STUDENT ACTIVITY #9

India's population is most dense on the North Indian Plain and along the coastal lowlands.


CHINA
TIBET
AFGHANISTAN
IRAN
PAKISTAN
NEPAL
SIKKIM
BHUTAN
PAKISTAN
BURMA
LAOS
THAILAND
ARABIAN SEA
BAY OF BENGAL
INDIAN OCEAN
Ceylon
INDIA
POPULATION PER SQUARE MILE
0 to 25
25 to 200
200 to 400
400 to 800
800 and Over

STUDENT ACTIVITY #9

THE PEOPLE

The population of the Republic of India is about 490 million--about two and one-half times the population of the United States. Since India is about one third the size of the United States, it is a crowded land, especially in the towns.

There are large areas, however, in which few people live. These are regions where it is extremely wet or extremely dry, or where the hills and mountains are very rugged.

Many different groups make up India's population. Several million people belong to primitive tribes that live in the remote hills and jungles of India. Many of these tribes live in much the same way as the American Indians did before the white men came. However, some of the people are gradually settling in farm villages.

The Hindus are the most numerous of the people of India. They follow Hinduism, the religion that Rama* followed. There are more than 400 million Hindus in India.

The Hindus are divided into many different groups. Some, such as priests, are considered to be much better than others. They belong to the highest class, or caste, of Hindus. They will not marry or even eat with people of low caste.

Many modern Hindus do not like the caste system. They believe it is wrong to force a man to remain in a certain class because he

THE PEOPLE (continued)

happened to be born in that class. This system is being slowly discontinued. The constitution of the Republic of India forbids discrimination on the basis of caste. It guarantees that every citizen shall have equal rights under the law.

Although the largest number of people in India are Hindus, there are other religions in the country. About fifty million Indians are Moslems. Although Buddha was an Indian, today fewer than one out of every one hundred Indians is a Buddhist. Some Indians follow the Sikh religion, which combines beliefs of both Hinduism and Islam, the religion of the Moslems.

In the regions near the Himalayas, there are people with varying amounts of Mongolian blood. Some of them are Buddhists, but most of them have adopted some form of Hinduism. Other peoples with Modgolian blood are found along the northeastern boarder.

You would find it difficult to recognize a Christian, a Hindu, or a Moslem by his features. However, in India, the kind of clothing a person wears may show what religion he belongs to. Some Hindus of the highest class also wear marks on their foreheads. These indicate their beliefs.

India, like the United States, is a "melting pot" of many kinds of people. That is what makes the country so interesting and the streets of the towns so colorful.

STUDENT ACTIVITY #10

EVALUATION SHEET FOR ILLUSTRATIONS

OF

THE PEOPLE OF INDIA

Following is a check list for you to evaluate your own illustrations of the people of India. Check yes or no to answer each question about your illustrations. Then give yourself one point for each yes answer. Finally, total your score.

	YES	NO
1. Did you include light-skinned people as well as dark-skinned people		
2. Did you show some men wearing Western clothing; that is, clothing such as that worn in the United States?		
3. Did you show a woman wearing a sari?		
4. Did you show a man wearing a dhoti?		
5. Did you who a man wearing a fez?		
6. Did you show a man wearing a turban?		

THE PEOPLE OF INDIA

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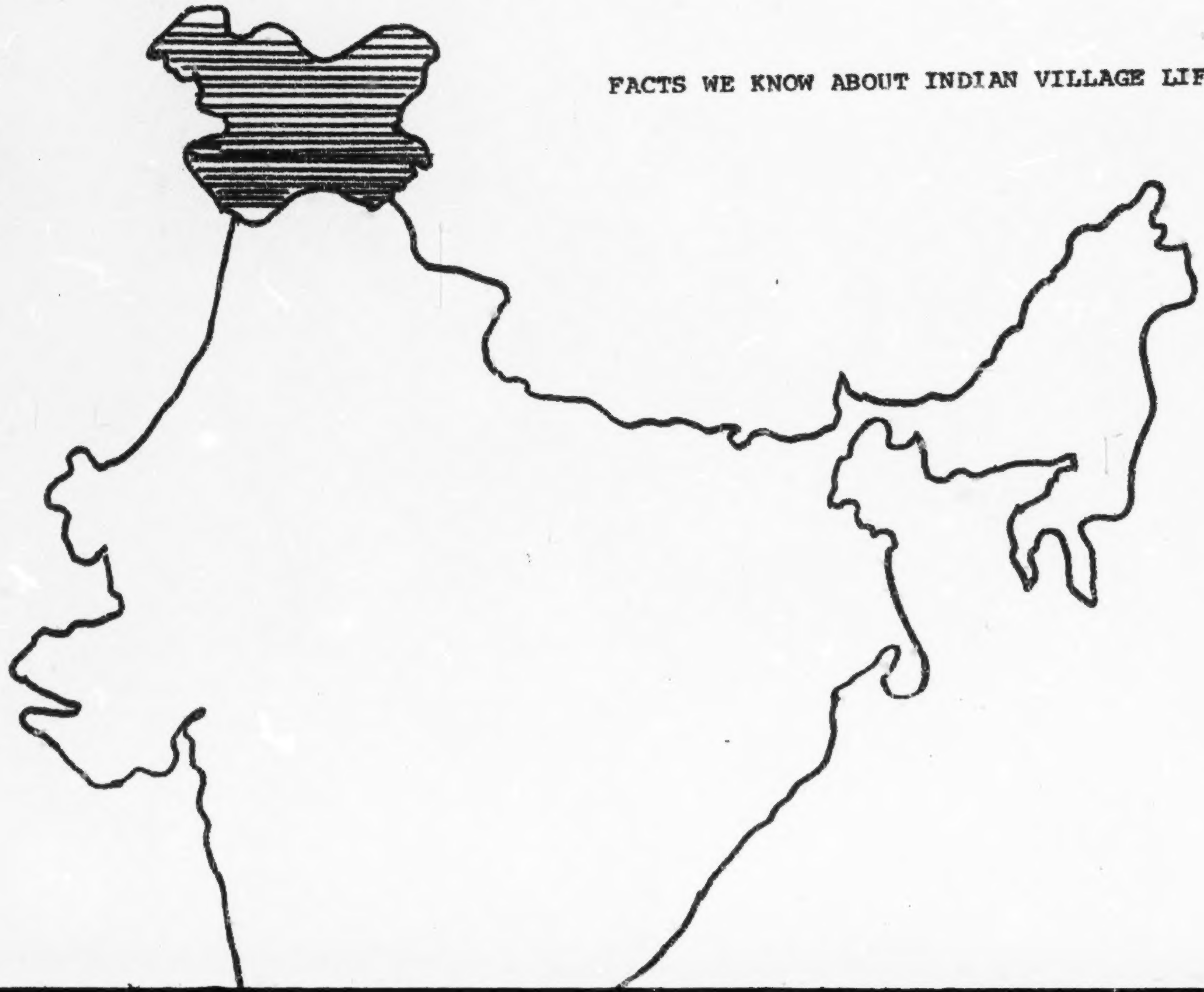
4. Did you show a man wearing a dhoti?		
5. Did you who a man wearing a fez?		
6. Did you show a man wearing a turban?		
7. Did you show a man wearing a flat embroidered hat?		
8. Did you show a man wearing a cone-shaped hat?		
9. Did you show a man wearing trousers and a tight-fitting jacket?		
10. Did you show a man with very little clothing; just a light wrap, similar to a short skirt?		
11. Did you show some women wearing a lot of jewelry?		
12. Did you show a woman wearing long trousers, blouse and veil?		
13. Did you show people heavily veiled, such as the Moslems?		

STUDENT ACTIVITY # 11

FACTS WE KNOW ABOUT INDIAN VILLAGE LIFE



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STUDENT ACTIVITY # 12

Every village has a well	Monsoon is not important to farmers.	People belong to castes	Village life centers around the water supply	Some t is don use c
Indian villagers are well educated	Over 70% of people of India live in villages	The villagers celebrate when crops are good	Indian villages are slowly changing	Irriga used supply wi
Rice is planted by hand	Live in mud-walled houses	Clothes are washed in washing machines	Land is divided among family members	40% land
Clothes are dried on the ground	Spinning of cloth is done by some women	Beds are made of bamboo and wood	Jugs of water are carried on the heads of men.	Thre is d mac

Monsoon is not important to farmers.	People belong to castes	Village life centers around the water supply	Some threshing is done by the use of aimals	
s Over 70% of people of ndia live in villages	The villagers celebrate when crops are good	Indian villages are slowly changing	Irrigation is used to supply crop with water	
Live in mud-walled houses	Clothes are washed in washing machines	Land is divided among family members	40% of the land is farmed.	
Spinning of cloth is done y some women	Beds are made of bamboo and wood	Jugs of water are caried on the heads of men.	Threshing is done by machines.	

STUDENT ACTIVITY #14

PUZZLE FUN

1. The four caste groups are supposed to have sprung from various parts of the ______________________________ of the first man, Brahman.

2. ______________________________ is a large peninsula of Southern Asia.

3. A seasonal storm is a ______________________________.

4. The name for the unfortunate people who do not belong to a caste.
____

5. Your name is ______________________________

6. The name of the priestly caste that stands at the top of the social pyramid. ______________________________

7. The name of the main religion of India. ______________________________

8. The name of a river that is about 1,557 miles long and begins in the Himalayas. ______________________________

9. The four main social groups are called __________ __________.

10. The Caste System is a ______________________________ by which villagers can live and work together.

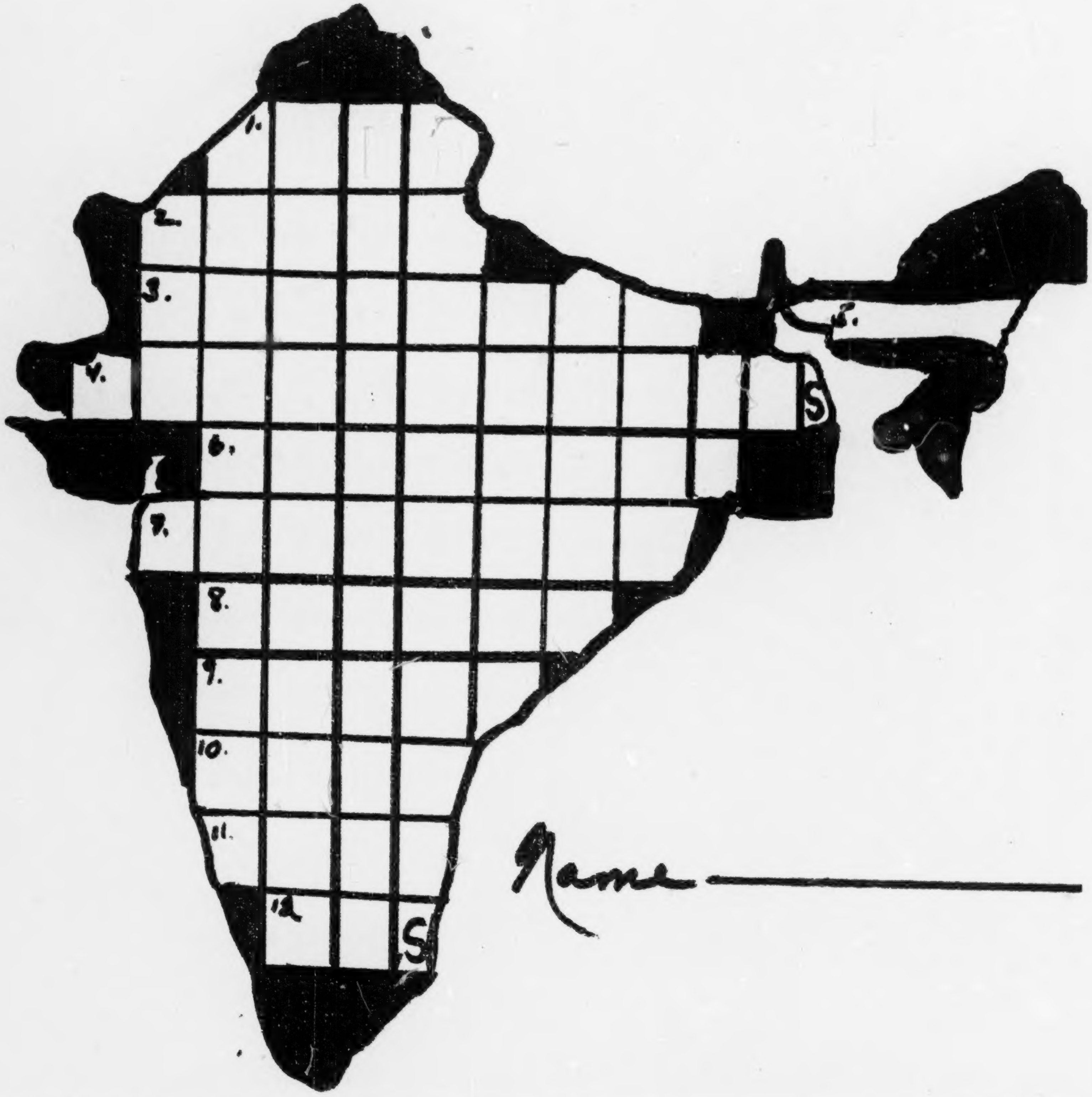
11. There are ____________________ major social groups called castes. (number)

12. Do you feel that membership in a caste is important to the villagers?

Yes or No

STUDENT ACTIVITY #15

PUZZLE FUN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STUDENT ACTIVITY #16

Rampur

Comparison Chart

RAMPUR	POINTS	CHELMSFORD
It is a	1	
It is located	1	
The highest temperature may rise to	1	
The closest highway is how far away	1	
Water is provided by	2	
The means of transportation are	2	
Are there any organizations such as police, firemen,etc. If so, what are they?	1	
Women wear	3	
Men wear	3	
Houses are made of	1	
The local leaders are called	2	
Cattle are useful because they produce	3	
Approximately how many of the Children go to school?	1	
Do more boys than girls go to school?	1	
Who takes part in wedding ceremonies?	2	
What type of ceremony is conducted when a person dies?	3	
A housewife gets up at what time?	1	

STUDENT ACTIVITY #16

(continued)

Rampur

Comparison Chart

RAMPUR	POINTS	CHELMSFORD
A housewife's daily duties include	5	
Men spend their day in what manner?	5	
How is the pay for services and work determined?	5	

STUDENT ACTIVITY #17

1. In order to give the children a feeling for change, do the following activities.

   a. change the seating plan
   b. insist that children address their classmates as Miss or Mr.
   c. have the children wear name tags Miss or Mr. ____________
   d. have children place their names in the middle of their papers rather than on the top.
   e. have children enter and exit by different doors
   f. insist that the children stand when speaking

2. At the completion of the experiment discuss the following:

   QUESTIONS:

   Are you just as satisfied doing it this way as you were doing it your own way?

   Establish the purpose for each situation. Ask:

   Are we still accomplishing the same purpose?

   What are your reasons for objecting to the change?

   Is change easy?

   What questions do you have about the change?

   Would you like to change? (Try to have the children relate this to their daily lives, i.e. moving, change in school schedule.)

3. To show the purpose of development taking place in the rural areas of India, and to point out some of the barriers to change, have the children perform the play Ram Patil, Student Activity Number 17. Have the children watch and listen to the play twice. The first time will be purely for enjoyment. The second time have them try to pinpoint the reasons for the reluctance of the people to change.

STUDENT ACTIVITY #18

RAM PATIL

Characters:

Ram....................the father
Sita...................the mother
Bulu...................the son
Luxmi..................the daughter
Chandu.................the grandfather

Setting: A small village in India--early in the morning.

Ram: I'VE JUST COME FROM THE CENTER. A MAN FROM THE STATE HAS JUST TOLD US ABOUT A NEW WAY TO PLANT RICE. HE WANTS ME TO TRY IT.

SITA: BUT RAM, WE DON'T HAVE VERY MUCH LAND. IF THE RICE DOESN'T GROW, WE WON'T HAVE ENOUGH TO EAT.

BULU: WHY DO WE HAVE TO TRY IT THE NEW WAY, FATHER? WHY CAN'T WE KEEP ON PLANTING RICE THE WAY WE ALWAYS HAVE?

CHANDU: I DO NOT THINK THAT WE SHOULD TRY IT. WE SHOULD BE THANKFUL TO GOD FOR WHAT WE HAVE.

RAM: EACH YEAR WE SEEM TO HAVE LESS RICE. THERE MUST BE SOMETHING WRONG SOMEWHERE. THE MAN SAID THAT THE SOIL NEEDS FOOD JUST AS YOU CHILDREN DO.

LUXMI: BUT WE HAVE ALWAYS ASKED GRANDFATHER WHAT TO DO. WON'T WE DO WHAT HE SAYS?

RAM: I'M AFRAID THAT NEXT YEAR WE WILL NOT HAVE ENOUGH RICE TO FEED OUR GROWING FAMILY. THE MAN FROM THE STATE HAS GONE TO SCHOOL TO LEARN HOW TO GROW BETTER RICE CROPS. HE WANTS TO HELP US. WE MUST DO AS HE SAYS.

STUDENT ACTIVIYY #19

REVIEW PUZZLE

1. What every Indian village must have.
2. This is the month of the summer monsoon.
3. One of the main foods grown in India.
4. The people in the villages belong to this.
5. A flavering used in Indian food.
6. One of the most famous leaders in India.
7. A style of head gear.
8. This is where most of the people of India live.
9. This is the name of the highest caste.
10. A heavy rain and wind storm.
11. The mountain region of India.
12. The last month of the rainy season.
13. A method used to supply water to the villages and fields.
14. The region where the best farmland is located.
15. A group of leaders who meet and decide on the village problems.
16. This country ruled India before she got she got her independence.
17. These women are heavily veiled after marriage.
18. A sacred river in India.

4. The people in the villages belong to this.

5. A flavering used in Indian food.

6. One of the most famous leaders in India.

7. A style of head gear.

8. This is where most of the people of India live.

9. This is the name of the highest caste.

10. A heavy rain and wind storm.

11. The mountain region of India.

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14. The region where the best farmland is located.

15. A group of leaders who meet and decide on the village problems.

16. This country ruled India before she got she got her independence.

17. These women are heavily veiled after marriage.

18. A sacred river in India.

19. What a man in India might wear.

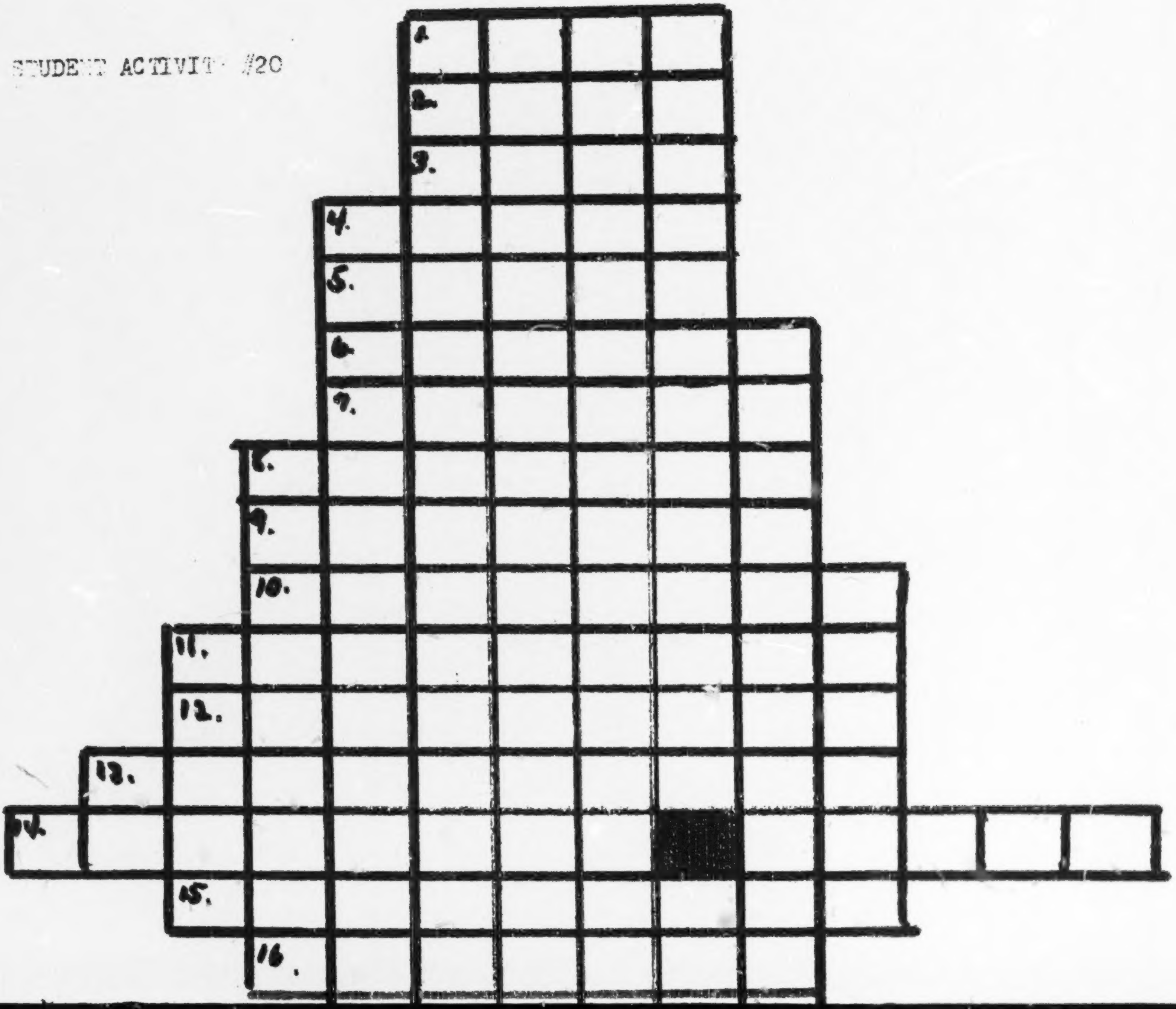
20. This is the main religion of India.

21. The continent on which India is located.

22. What a woman in India might wear.

23. This group of people never cut their hair.

STUDENT ACTIVITY #20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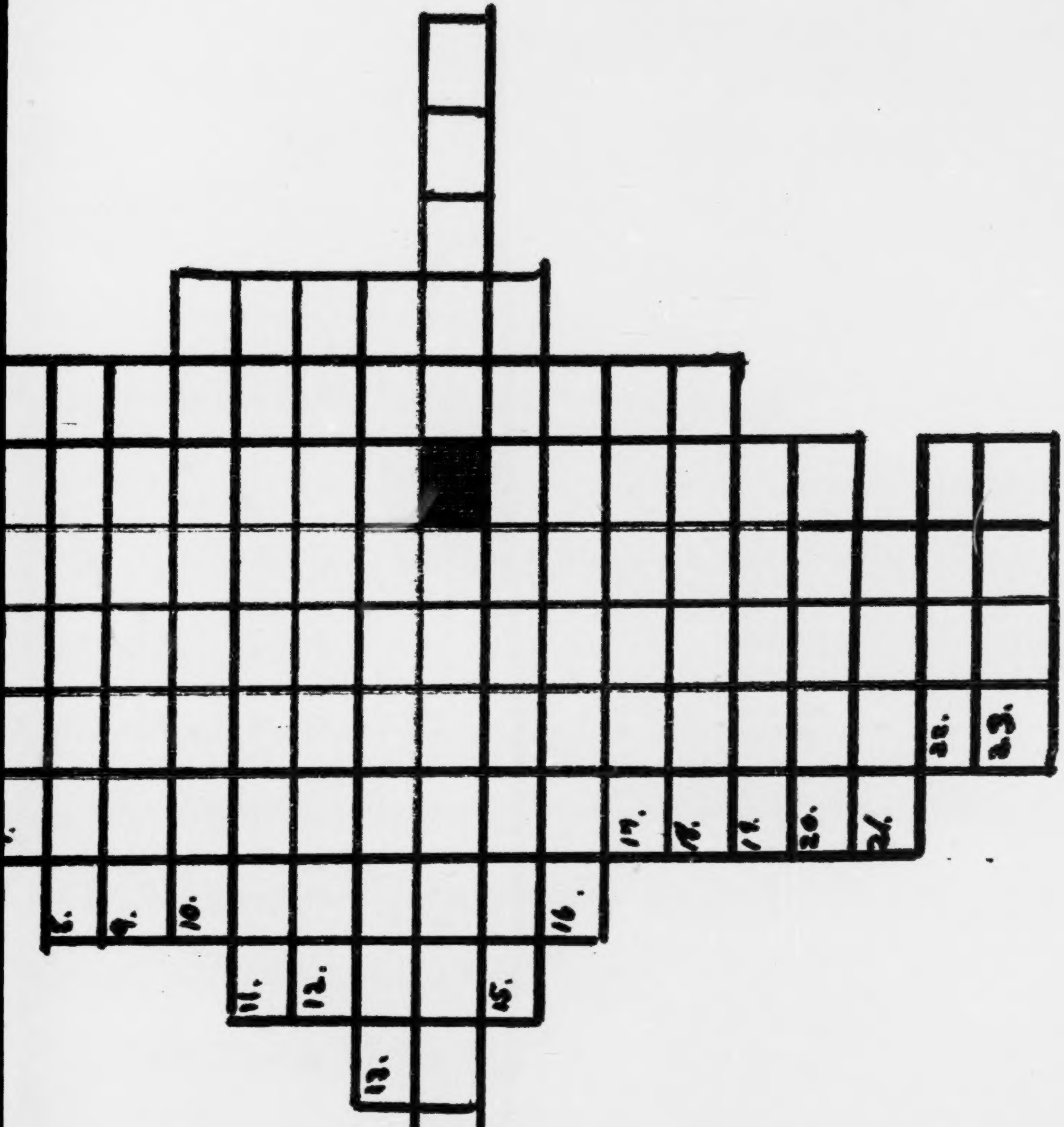
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Name

STUDENT ACTIVITY #21

MAP SKILLS - REVIEW

1. Locate and label the Ganges River and the Brahmaputra River.
2. Color the Mountain region of India light brown.
3. Color the Northern Plain region light green.
4. Color the Plateau region light yellow.
5. Locate and label in this way to show the Eastern Ghats and the Western Ghats.
6. Color red the two sections where most of the Moslems live, that was par of India until India won independence.
7. Label the following:
    a. Put an S on the regions where spices are grown.
    b. Put an $\overline{R}$ on the regions where rice is grown.
    c. Put an $\overline{F}$ on the regions where you would find fish.
    d. Put an $\overline{W}$ where you would find wheat.
    e. Put an $\overline{C}$ where you would find citrus fruit.
8. Put the numeral 8 where you would find Rampur.
9. Put the numeral 9 where you would find the capital city of India.
10. If given the chance, would you like to live in India for a short time.

    Explain your answer. ______________________________

____

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10. If given the chance, would you like to live in India for a short time.

    Explain your answer.______________________________

____

____

____

____

11. a. How are the Indian people like us?______________________

____

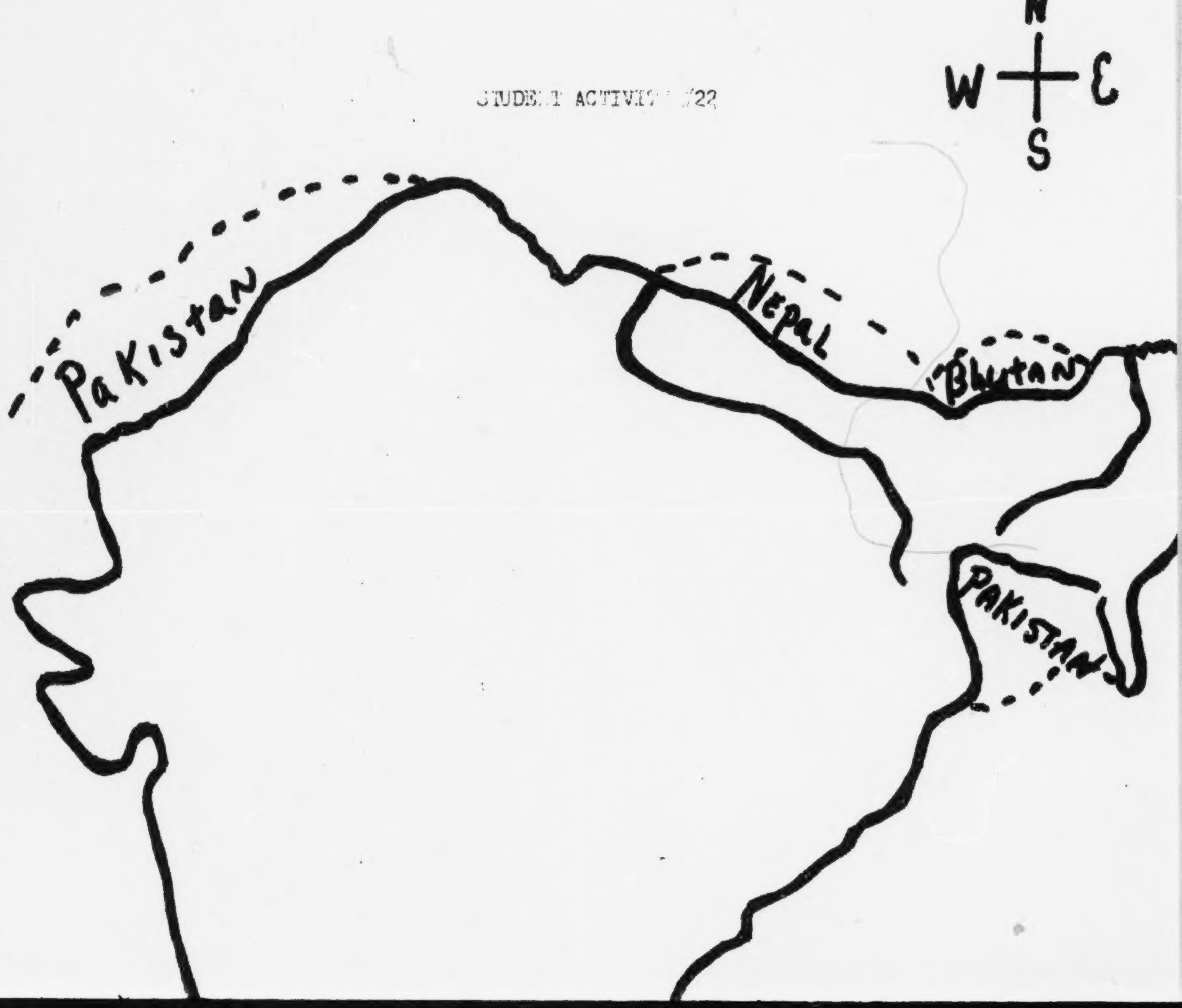
____

    b. How are they different from us?______________________

____

____

STUDENT ACTIVITY #22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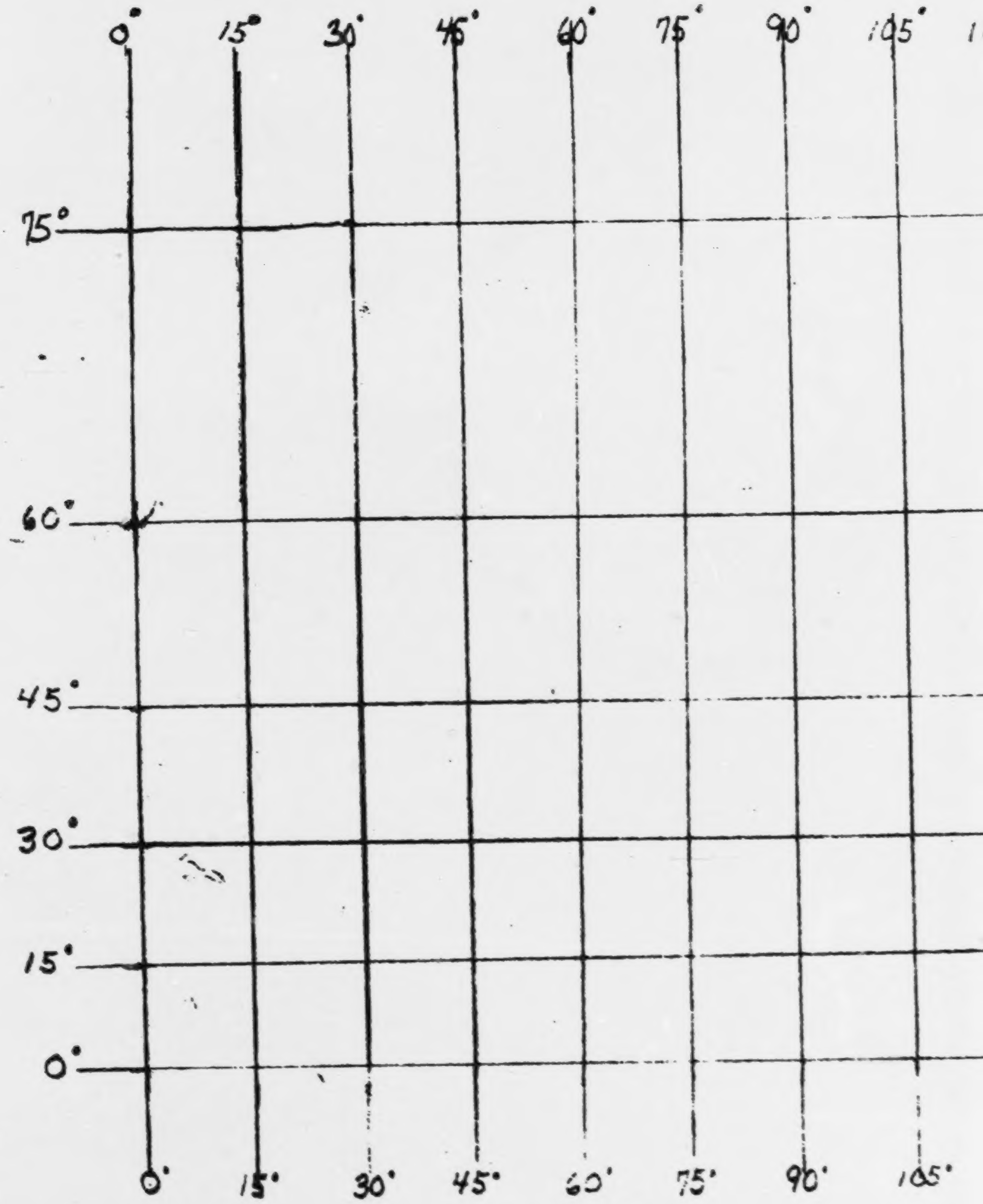
PAKISTAN

Name ____________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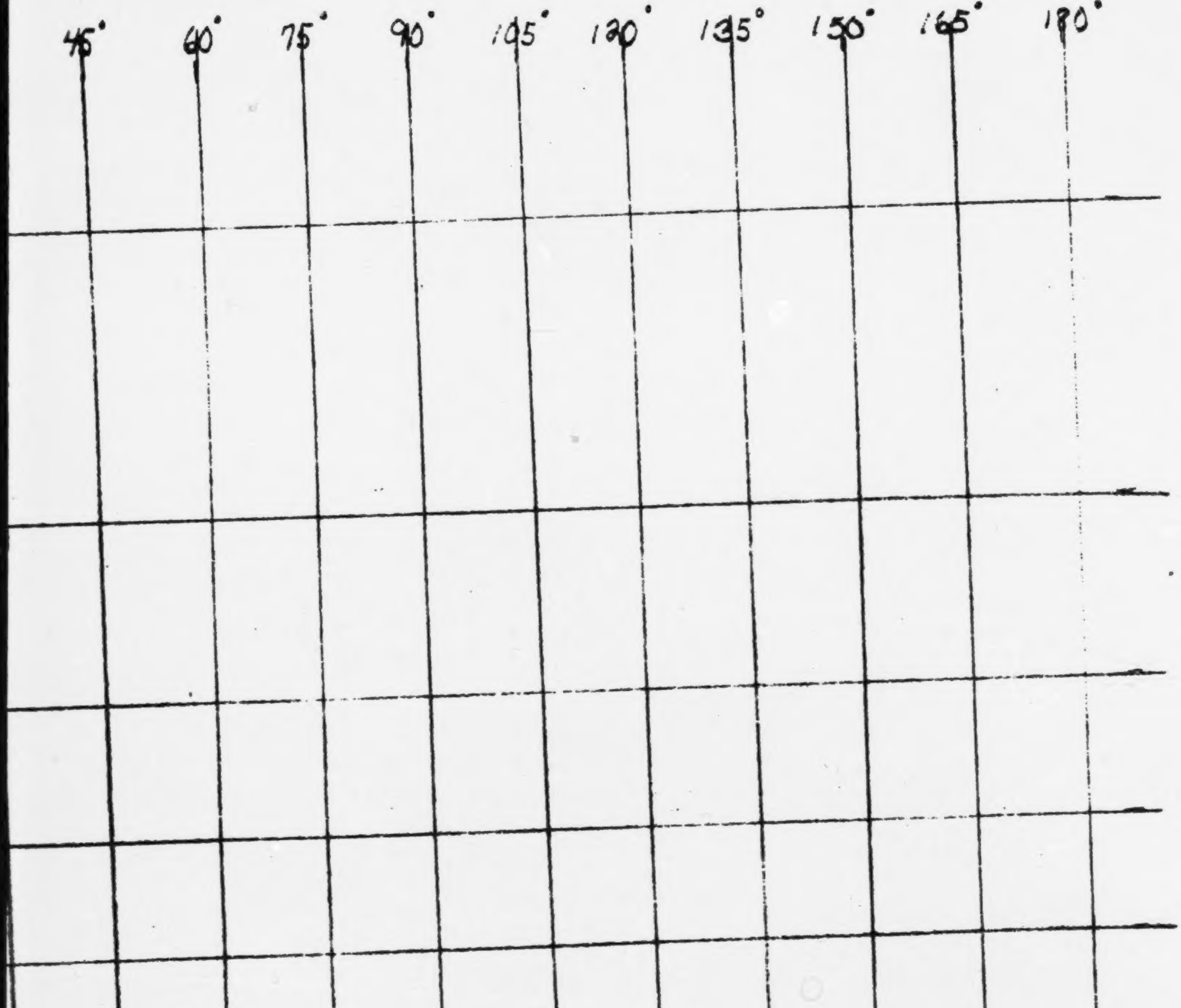
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	Location	Mean Jan. temperature	Mean temperature in hottest month	Average between these means	Annual Rainfall (Inches)
Delhi	northcentral	58	92 (June)	34	27
Calcutta	northeastern	67	87 (May)	20	63
Bombay	west-central	75	85 (May)	10	71
Madras	southeastern	77	90 (June)	13	51
Karachi	West Pakistan	67	85 (June)	18	8

Indifferent India

by Bernard D. Nossiter

The other day, a 24-year-old Indian salesman was struck by a truck on the busy highway south of New Delhi. For six hours, he slowly bled to death in the blazing sun while hundreds streamed by in cars, on bicycles and on foot. Nobody gave him water, nobody came near him, nobody reported his plight to the police post less than half a mile away. After the salesman died, a reporter asked some curious onlookers why none had called for help. The answer was: "We don't want to be involved with the authorities."

Six hundred miles east of New Delhi is Bihar, a state rich in untapped underground water but poor in its people. Bihar became famous through its suffering in two successive years of pitiless drought. The rains came this year and the crop is adequate. I went to Bihar after the famine to see what changes the disaster had wrought. In the villages between Patna and Gaya, one of the hardest hit districts, earthen bunds or embankments had been built everywhere to trap the precious rain water. But in nearly every village, these works were falling apart, riddled with holes, crumbling. They had been built during the famine by villagers paid with relief money. Now that the emergency was over, the relief funds had stopped and nobody was looking after the bunds. "Why can't you maintain these embankments with your own voluntary labor," I asked. Again the answers were simple. "We are too divided here to work together," or "Why should I labor to help someone else."

These two unremarkable incidents illustrate a disturbing and little discussed trait that runs all through Indian life. There is here an overwhelming indifference of man toward man, an astonishing absence of any social sense that extends beyond the family. It

driven cars through the difficult traffic of Paris, Rome, Tel Aviv, Teheran, Karachi and Colombo. But nothing matches the destructive anarchy of Delhi or Bombay. Trucks, buses, autos, motor scooters, bicycles and pedestrians relentlessly pursue their own path, heedless of other people. They wander across lanes, cut out into the center of streets, make left turns from the right and run through stop lights with a joyless, solipsistic abandon. This is not, as sometimes suggested, a phallic impulse of a suppressed people liberated in a powerful machine. The same blind indifference marks the driver of a big lorry and the rider of a spindly bicycle.

The tone is set by authority. India's independent government was encouraged by its former British masters to erect impressive new buildings for its administration. Bulky and awkward stone and plaster piles have sprung up in the heart of the capital. But their intended effect is diminished by the army of middle- and lower-level officials who work inside. They casually flip cigarette stubs, tea-time crumbs and chewed pan leaves onto the floors of their new offices. Hallways are speckled with the red betel juice spat out by passersby. Pools of urine stain some corners. Courtyards and walks are littered with trash, tossed aside by inmates and public alike. I recall a conversation with one high official that was interrupted by his sudden need to expectorate – from the nearest open window to the ground below.

A newly arrived villager who squats by the city roadside to defecate or urinate is simply following the conventions of his community. But within Indian cities themselves, there is little effort to instruct people in the sanitary requirements of large agglomerations.

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These two unremarkable incidents illustrate a disturbing and little discussed trait that runs all through Indian life. There is here an overwhelming indifference of man toward man, an astonishing absence of any social sense that extends beyond the family. It is not accurate to say that India is a jungle in which every man's hand is raised against his fellow. Conscious and deliberate cruelty occurs only sometimes. Caste villagers have maimed or tortured erring untouchables. The army burns suspect tribal villages in the troubled northeast and reported killing 200 rebelling Naga tribesmen May 27. But this is not the common mode. The prevailing condition here is unconcern, a lack of imaginative feeling for others.

It is displayed in dozens of daily events. I have

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A newly arrived villager who squats by the city roadside to defecate or urinate is simply following the conventions of his community. But within Indian cities themselves, there is little effort to instruct people in the sanitary requirements of large agglomerations. Indeed, it is dubious if the effort would work without a far-reaching change in the attitudes of one Indian toward another. Meanwhile, much of the population, particularly in hot weather, suffers from dysentery and all the other debilitating diseases carried by flies swarming over the compost and garbage heaps.

"Ah, but that's Asia," the old hands say. It is not, of course, as China and Japan demonstrated long ago. Closer to home, neither Ceylon nor Pakistan suffers from anything like the same lack of social sensibility. Its absence in India affects such routine matters as mailing a letter with 10 cents worth of stamps. Unless the sender sees the postage canceled with his own

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Bernard D. Nossiter *is correspondent in India for* The Washington Post.

eyes, he cannot be sure that a clerk will not sponge off the stamps for himself. Any bulky letter or package stands a good chance of being rifled unless a registration certificate, documentary evidence of its transmission, is purchased.

There is something absurd in the pop cult image of India now at large in the West. Nehru, Gandhi, Ravi Shankar, the Maharishi Mahesh have created a vague picture of a gentle India, removed from worldly concerns with a meaningful if imprecise spiritual message for affluent materialists. What Gunnar Myrdal calls the "diplomatic literature" of American officials and academics has left this image as unsullied as the rose in Nehru's coat. The plain fact is that social undiscipline is a taboo subject. Polite and committed Westerners are not supposed to discuss it; a few Indians do, but evasion and euphemism are the preferred style. This is unfortunate, for the lack of social sense, of fellow feeling, plays a significant part in India's failure to modernize its economy.

Some Indian writers like Nirad C. Chaudhuri have attempted to explore the sources of Indian insensitivity. Their findings are tentative but they suggest that the roots are buried deep in the nation's cultural history. For perhaps 4,000 years, the region has been inhabited by conqueror and conquered, exploiter and exploited. The former have maintained order in part by creating a multi-layered social structure with racist undertones.

The caste system itself appears to have begun with the Aryans who poured across the Gangetic plains from the northwest. The invaders kept subject the earlier inhabitants of the Indus Valley by imposing the strict divisions of caste. The structure appears to have brutalized both those on top and bottom. The caste system reserves functions for different groups

policeman's. The institution remains unshaken in most villages and its dehumanizing consequences spread throughout Indian life.

In a curious way, Hindu religion reinforces this structure. Perhaps unique among the world's sacred books, the Vedas do not urge the equality of man and man. The more humanistic ethics of Buddha may have tempered this spirit at one time, but eventually, Buddhism was absorbed in India and found a more comfortable home elsewhere in the East.

The lines between conqueror and conquered were redrawn by successive invaders. Moguls were followed by the British, and all left behind a legacy of superior and inferior. Independence was supposed to shatter all this. It has not. The newly liberated civil service, for example, hungered for all the race-proud outer trappings of the Raj. Today, outside any government office, clusters of "peons" wait to open doors for their masters and lowly chaprassis scramble after cold drinks and tea. Indian writers have frequently noted the extraordinary rudeness with which many officials treat citizens, a caricature of the British manner. Less commonly observed is the discrimination in favor of Europeans. Petty clerks will frequently serve "whites" out of turn, even against their will, and despite a long line of waiting Indians who got there first.

The sophisticated official at the top is usually beyond this crude racism, or almost so. But if his parents advertised for a bride when he first entered government service, the chances are that they specified what caste should apply and suggested their preference for a "fair skinned' mate. It is uncertain how far removed the most worldly Indian is from racial feelings. Not long ago, an important official with an international reputation was talking privately of the rebellious and literate tribes in northeast India. He spoke contemptuously of the "savages" and suggested the "diplomatic literature" of American officials and academics has left this image as unsullied as the rose in Nehru's coat. The plain fact is that social undiscipline is a taboo subject. Polite and committed Westerners are not supposed to discuss it; a few Indians do, but evasion and euphemism are the preferred style. This is unfortunate, for the lack of social sense, of fellow feeling, plays a significant part in India's failure to modernize its economy.

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The caste system itself appears to have begun with the Aryans who poured across the Gangetic plains from the northwest. The invaders kept subject the earlier inhabitants of the Indus Valley by imposing the strict divisions of caste. The structure appears to have brutalized both those on top and bottom. The caste system reserves functions for different groups and enforces its hold by an elaborate network of marriage, eating and other taboos that strip dignity from men. As Chaudhuri has observed, those at the bottom tend either to fawn on those at the top or labor under them in sullen and mute resentment.

Most important, perhaps, is caste's creation of a class of unpersons, those of no caste, the untouchables. Today, nearly every Indian village contains its separate and miserable cluster of hovels for those outside the caste order. Thus most Indians grow up alongside a human group seen as defiled, as objects. In an attempt to soften this relationship, Gandhi coined a new term for untouchables, Harijans or "Children of God." However, the word itself reflects the patronizing of a caste figure. The Indian constitution, of course, has outlawed untouchability. But its writ in this sensitive sector does not run as far as the traffic

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The sophisticated official at the top is usually beyond this crude racism, or almost so. But if his parents advertised for a bride when he first entered government service, the chances are that they specified what caste should apply and suggested their preference for a "fair skinned" mate. It is uncertain how far removed the most worldly Indian is from racial feelings. Not long ago, an important official with an international reputation was talking privately of the rebellious and literate tribes in northeast India. He spoke contemptuously of the "savages" and suggested that negotiating with them would diminish the dignity of India to "some Bongo-Wongo."

Apart from class, caste and color, there are other forces that make Indians insensitive to their fellows. One of the most powerful may be the institution of the joint family. The obligations to relatives are intense and pervasive. In the villages, uncles, cousins, sisters and brothers generally live under a single roof. This may strengthen family feeling but it may also breed hostility or indifference to any larger group. This inward turning afflicts those most in need of mutual support, the untouchables. In a Harijan settlement in Bihar, I was reluctantly told of an old widow who had starved to death despite the distribution of free food in a caste village two miles away. Too weak to go for the grain ration herself, she asked a neighbor boy for help. The Harijans were evasive about what had happened, but apparently the boy had used the ration for his own family. There was some shame in the community about telling this to an outsider. But no one seriously blamed the youth.

These observations are not recorded out of malice or wish to shock. I believe that there is an intimate relationship between India's disappointing economic performance and the life style of the Indian people. The diplomatic literature conventionally attributes India's static expansion to a wrong mix of economic policies – neglect of agriculture, infatuation with heavy industry, too much or too little regulation of enterprise and the like. But I suspect that economics is too narrow a discipline to explain what has happened. A climate of extreme egoism is ill-suited for economic development.

India's able economists draw up elaborate development plans; they go largely unheeded. Indeed, the planners have taken a holiday for the past two years and their absence has been barely noted. Inevitably, Indian administration is casual and capricious. A forest of regulations to govern industrial growth has sprung up. Its chief fruit are the licenses that determine the life and death of a firm. Predictably, licenses are granted or denied in the same undisciplined fashion in which Indian people behave. Favoritism and bribery, not the plan's requirements, decide who gets what. In agriculture, success for a farmer today depends on his ability to obtain credit, fertilizer, high-yielding seeds and assured water. All are in short supply. Again, the allocation of these crucial inputs has much more to do with a strong farmer's influence over the local credit cooperative and the Block Development Officer than any paper plan.

The Indian government and its American AID patron have quietly worked out a new strategy that im-

favored minority could in time light the fuse that will explode this fragmented society.

The diplomatic literature is developing a new line of argument to counter this fear. It contends that the divisive forces themselves work against disorder. In this view, caste is a social cement, insuring stability: every man in his place and the places are fixed. But this appears to be based on a false historical analogy with feudalism. Stability in the medieval world – and there is increasing evidence that it was far less stable than the conventional historical view – rested on a two-way flow. Manor lords and villeins had duties toward each other as well as rights. No such relationship exists here. The aggressive Jat farmer of Haryana has only the most shadowy of obligations toward the tenants or landless laborers who work his land.

Perhaps nowhere is the lack of social cohesion better demonstrated than in the selfish agricultural marketing system now in vogue. In the midst of the record harvest, famine is reported in several districts of Assam and Orissa. The rich yields of the Punjab and western Uttar Pradesh are unlikely to reach these people; each state or group of states husbands its own supply.

It is a commonplace that modern industrial society requires a measure of cooperation and loyalty. The absence of these qualities has more than an incidental effect on the neglect of machinery and the shoddy output in many Indian plants. The planners have set ambitious goals for manufactured exports, goals that must be reached if India is to earn her way in the world. But businessmen, responsive only to narrow conceptions of interest, adulterate everything from milk to toothbrushes to automobiles; their workers, imbued with the same antisocial sense, are not likely to improve the dismal product of their masters. India's prospects of selling more abroad are hampered as

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The Indian government and its American AID patron have quietly worked out a new strategy that implicitly recognizes and tries to exploit the lack of social cohesion here. Under the euphemistic label of "Intensive Agriculture," a deliberate effort is being made to channel the scarce resources to the biggest farms. Only lip service is now paid to the great unfinished tasks of land reform, insuring the security of the great mass of tenant farmers on the land they till and distributing land to the landless. It is conceivable that the strategy will work – this year's bumper harvest is cited as evidence – in the sense that substantial gains in total output will finally be registered. But the widening gap between the spoilsmen – kulaks at the top and the scores of millions at the bottom is unlikely to foster social cohesion.

The remarkably successful agricultural revolutions in Japan and Formosa were based on a different principle, great increases in yields by small farmers with an intense self-interest in cultivating their own plots. To ignore this lesson and consciously encourage a with feudalism. Stability in the medieval world – and there is increasing evidence that it was far less stable than the conventional historical view – rested on a two-way flow. Manor lords and villeins had duties toward each other as well as rights. No such relationship exists here. The aggressive Jat farmer of Haryana has only the most shadowy of obligations toward the tenants or landless laborers who work his land.

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In discussions of India's needs and problems, the diplomatic literature has centered on such questions as an adequately motivated program of birth control, the prospects of the Congress Party, the private financing of fertilizer plants and the requisite quantum of foreign aid to achieve something called "takeoff." I submit that equally relevant and much more resistant to change are the indifference, callousness and selfishness that have become imbedded in Indian society.

CAN INDIA MAKE IT?

by Robert R. R. Brooks

"I would like a simple yes or no answer. No long lecture. Is India going to make it or not?" The question came from a very prominent Washington economist who fixed me with a beady eye at a cocktail party the day after I had returned from five years in India. Five years is too long for a simple answer, so I said, "India is one-sixth of the human race. Is the human race going to make it?"

There are about 530 million people in India—more than in all of Latin America and Africa combined. They are about one-sixth of the 3.25 billion people on earth, and they are one-third of the people in countries the U.N. classifies as "less developed." Their ethnic and cultural variety is greater than that of all the nations of Europe. Their economic skills range from hunting with a bow and arrow to the export of machine tools.

India was put together in 1947, for the first time in its 5,000-year history. Nine provinces and 600 autonomous princely states were fused by the genius of Sardar Patel and V. P. Menon in the crucible of partition.

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India is still a nation, and as far ahead as anyone can see—say twenty-five years—it will remain a federal union with substantial central power. No armed force capable of challenging the army, air force, and navy; no separate foreign policy; no competing external revenue collection; no displacement of central control over interstate transport and communication—none of these is likely to occur in the foreseeable future.

For a country with more than 300 languages, fifteen major scripts, skin colors ranging from blue black to ivory white, six major social classes, hundreds of castes, thousands of subcastes, eleven major religions, nine major political parties, four major trade union movements, sixty-seven universities, and about two million college students—this degree of national unity after twenty-two years as one nation is a remarkable phenomenon.

But Indian politics is decentralizing.

Robert R. R. Brooks is Orin Sage professor of economics at Williams College.

The process has been going on for seven or eight years. It became apparent after the death of Nehru in 1964, and striking after the losses of the Congress Party in the elections of 1967.

In a very real sense this is not a retrogression, but a recognition. The centrifugal forces inherent in the heterogeneous mass of India were concealed by the unity required for the expulsion of the British, the discipline and idealism of the Congress Party, and the charismatic personality of Jawaharlal Nehru. Following his death, and as the euphoria of independence receded and the Congress leaders grew plumper and older, the local and parochial dissidences — which had been there all the time— were revealed. Indian unity was ahead of its time.

The United States has approximately 200 million people spread over fifty states. The federal power is relatively great. India has more than 500 million people in only seventeen states. The federal power is relatively small. One of these Indian states—if it were a separate country—would be the eighth largest in the world. Others are nearly as large. India is, in political fact, a group of countries with separate linguistic, military, ethnic, and dynastic histories. By any normal historical standard, its federal unity is a miracle —or, at least, premature. The center of political gravity, when it comes to rest, is bound to be in the states.

Despite the strong powers accorded

ministration. Trained to maintain order and collect taxes, it has been called upon for difficult tasks in socio-economic development: community programs, agricultural improvements, family planning, industrial growth, export promotion. The civil servants are posted from state to state, from state to center, and center to state. Their shortcomings are many and sad, but the best are superb and the worst still maintain order, obey commands, keep records, and carry on the indispensable minimal functions of law.

The third answer is the Constitution that prescribes state, central, and joint powers enforced by an independent judiciary, permitting the central government to take over local rule if state authority collapses and providing Presidential powers which could — as a last resort — supersede those of the Parliament if representative government became deadlocked.

The fourth answer is that Indian policy is profoundly influenced by an educated elite—widely distributed in all the principal cities; sharing the English language; wanting national independence, but needing world-wide associations and assistance; dedicated to development, but alternating between hope and despair.

And finally, India is laced together by such mundane but practical ties as hard-surfaced roads, railroads, airlines, telegraph, telephones, postal system, canals, electric power lines, and an industrial capacity to produce most of the equipment that enables these services to work—fairly well.

high-quality iron ore, ample low-quality coal, and an immense hydroelectric potential, partially harnessed. Its petroleum resources are being developed in Gujarat, and exploration continues. It has phosphate rock in Rajasthan, and iron pyrites for sulphur.

It has a rapidly growing chemical industry. It has been producing textiles for a century. It makes its own telephone equipment. And, surprisingly, it makes all sizes of machine tools —of sufficient quality and quantity for export to "advanced" countries.

But there are problems: One is a multiplicity of economic controls that causes delays, encourages monopolies, discourages efficiency and initiative, and invites the corruption of the regulators by the regulated. Another is the scarcity of managerial skills and the thinness of external economies — indispensable to large-scale enterprises. Still another is the politicizing of the labor movements to a degree that contributes more to disorder, violence, and destruction than it does to the welfare of workers and the productivity of industry. A fourth is bottlenecks in the supplying of certain raw materials and many small parts — especially those which have to run the gauntlet of exchange controls and scarce foreign exchange.

But the greatest problem of all is the lack of a mass market. People are abundant, but their incomes are too low to exert a demand-pull on the expansion of industry.

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Despite the strong powers accorded to the central government by the Constitution, the substantial financial resources of the national government, and the powerful military and police forces at its command, most of the big barons of New Delhi are the political bosses of the states.

And yet, India will not dissolve. Why not?

The principal answer is: Hindu culture—that inexhaustible complex of religion, mythology, literature, esthetics, tradition, class, caste, struggle, survival, repression, aspiration, good sense and nonsense, absorption and rejection, violence and patience that binds the subcontinent into a nonorganic but cellular unity.

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Of all these things that work—fairly well—the grandest by far is the Indian-made Mercedes engine and chassis. Roaring down mountain curves from Ladakh to Kashmir, grinding through the sands of Rajasthan, scuttling as a bus or groaning as a truck, lumbering, carrying soldiers to the front, taking villagers to market, picking up fish in Trivandrum, or moving oil in Gujarat—it is everywhere, a tyrant of the roads and a testament to the ubiquity of change. The fact that this engine and chassis—with an endless variety of carriers mounted upon them—are made in India suggests that Indian industrial development is remarkably advanced.

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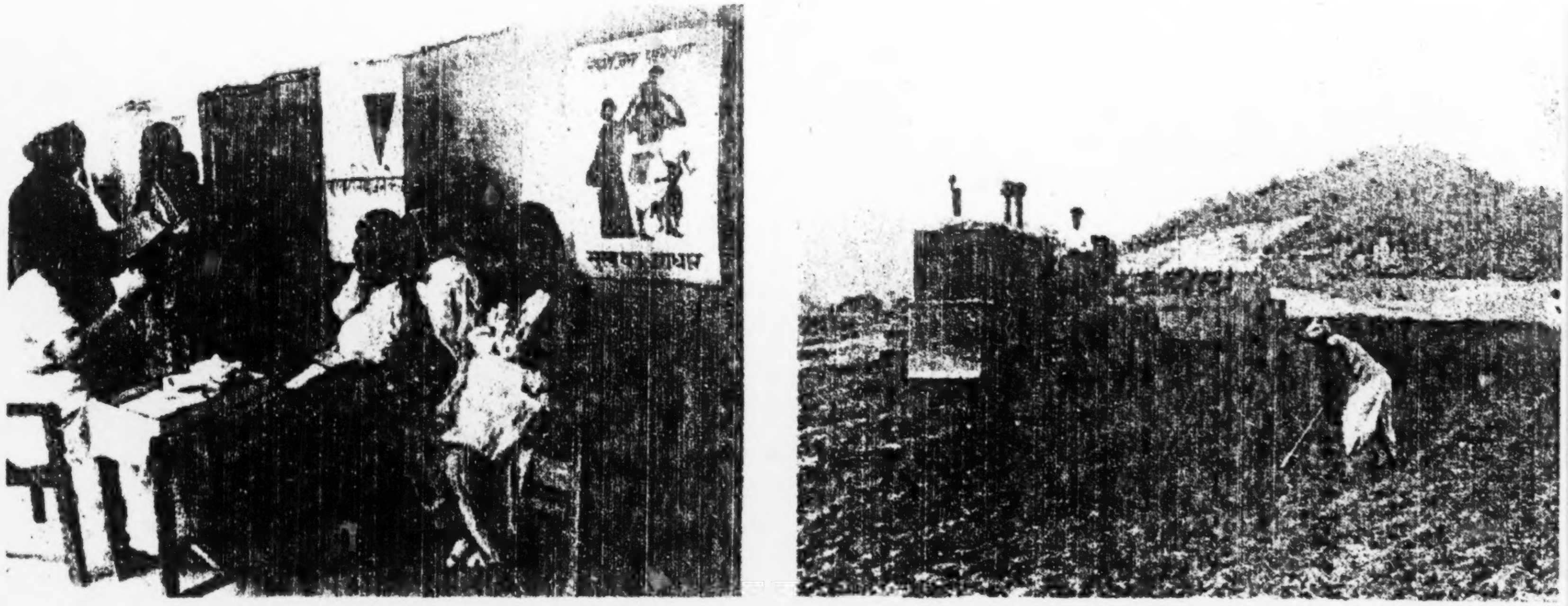
Population appears to be growing at more than 2.5 per cent a year. This means an annual addition of thirteen million people. The Indian government is making a greater effort than any other nation to reduce its rate of population growth. The objective is to bring it down to 1.5 per cent in the next ten years.

In absolute terms, the numbers of loops inserted, condoms distributed, and vasectomies performed under government auspices seem very large. But, relative to the total population, they are pathetically small. Even if this effort were multiplied manifold—as it will be—the rate of growth may rise for several years before it begins to fall. There are two reasons for this. First, the death rate is still high compared to developed coun-



Despite birth control programs, India's numbers continue to increase, while food production lags.

tries, and will almost certainly continue to drop, barring mass starvation. Secondly, India's efforts during the past twenty years to eliminate epidemic and endemic diseases (especially malaria) have been successful in reducing infant and child mortality. Millions of children who would otherwise have died fifteen years ago are now approaching childbearing years. This sharp shift in age composition will tend to raise the crude birth rate, simply because there are more childbearers per thousand of population now than there were ten years ago.

With a falling death rate and a high birth rate, the *growth* rate could rise to 3 per cent before it begins to turn downward. This would be very discouraging to family planners and to those who wish them well. Were it not for the impressive birth control efforts, the increase in the growth rate would be even larger.

For the next ten years, the principal hope of avoiding mass starvation in India is an annual increase in domestic food output sufficient to keep ahead of population growth and to reduce the country's dependence upon 80 per cent rural, there can be no mass market for industry unless rising agricultural productivity gives farmers higher incomes with which to buy the products of industry.

And although increased rural incomes would not guarantee political stability in this age of rising expectations and seething frustrations, they are a prerequisite to any possibility of extending the degree of economic cooperation and interdependence fundamental to economic progress. The signs are clear that India's leaders have recognized this and have, for several years, given agriculture super-priority.

The problems, however, are enormous. First is the political problem. The No. 1 rule in economic planning is not to scatter scarce resources but to concentrate them at the points of greatest productivity. This runs exactly counter to the egalitarian conviction that each should receive according to his need—that even the least productive, and therefore the poorest, areas should get central funds and attention. Moreover, in any country as loosely integrated as India, each state, district, block, and village *panchayat* is in a age, and transport—among others. The amount of planning, organization, incentive, cooperation, patience, and determination required is prodigious. But it is India's hope, and the results, after several years of preparation and effort, sustain the hope. It now seems likely that between the crop years of 1967-68 and 1968-69, including a good and a poor monsoon season, food grain output increased by about 6 per cent —well ahead of population increase.

Although all of the inputs responsible for this agricultural growth are important, the most important, after water, is chemical fertilization. Indian food output per acre is among the lowest in the world. Most of the arable land has been farmed for two or three thousand years and has been progressively depleted. The biological cycle for restoring soil fertility is inadequate for high yields, and is bled outward by the use of cow manure as a fuel instead of as a soil nutrient. Only chemical fertilizers (soluble nitrogen, phosphate, potassium, and trace minerals), plus some organic material to maintain the friability of the soil, can raise India's food output fast enough to feed its tries, and will almost certainly continue to drop, barring mass starvation. Secondly, India's efforts during the past twenty years to eliminate epidemic and endemic diseases (especially malaria) have been successful in reducing infant and child mortality. Millions of children who would otherwise have died fifteen years ago are now approaching childbearing years. This sharp shift in age composition will tend to raise the crude birth rate, simply because there are more childbearers per thousand of population now than there were ten years ago.

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For the next ten years, the principal hope of avoiding mass starvation in India is an annual increase in domestic food output sufficient to keep ahead of population growth and to reduce the country's dependence upon uncertain food imports. What are the hopes?

The key to India's future—and indeed to that of two-thirds of the human species—is rising productivity in agriculture. All political dogmas, party slogans, planning strategies, and models of economic growth shrivel to irrelevance in the face of this fact.

There can be no industrialization without a surplus of food from farmers to feed industrial workers. There can be no urbanization without a surplus of food in the countryside to feed the city. There is little prospect of absorbing the unemployed and underemployed except on the farms. In a nation 80 per cent rural, there can be no mass market for industry unless rising agricultural productivity gives farmers higher incomes with which to buy the products of industry.

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The government showed courage in facing up to this dilemma by shifting its emphasis from the universalized Community Development Program to the Intensive Agricultural District Program (IADP). It compromised by putting at least one intensive program in each state. But in so doing, it tried to pick the most likely district.

The IADP is an effort to pull together all the inputs required for high productivity: good land, water, good seeds, fertilizers, pesticides, credit, price incentives, drying facilities, storage, and transport—among others. The amount of planning, organization, incentive, cooperation, patience, and determination required is prodigious. But it is India's hope, and the results, after several years of preparation and effort, sustain the hope. It now seems likely that between the crop years of 1967-68 and 1968-69, including a good and a poor monsoon season, food grain output increased by about 6 per cent—well ahead of population increase.

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India's consumption of fertilizer has increased sixfold, from 200,000 tons of nitrogen in 1962 to 1,200,000 in 1968. Since it does not pay to use heavy doses of fertilizer unless all the other inputs are present—especially water and the new seeds which accept a large fertilizer application—the increased fertilizer consumption is a good index of progress in other aspects of intensive agriculture. Supply, demand, and distribution of fertilizer have been keeping a reasonably even pace with one another. The time is well past when critics questioned the Indian farmers' acceptance of chemicals. And India now has in production or construction about two million tons of nitrogen capacity. The goal is five million tons by 1975.

If the nitrogen goal is reached and is balanced with phosphate and potassium production or imports, India can be self-sufficient in food by 1975 in terms of providing the projected population for that year with a more nearly adequate caloric intake and protein content. But this is a very large "if." Among the elements to be considered are the following:

1) A continuation and improvement of the present policy of inviting Western business to collaborate with Indian public and private firms in a rapid expansion of fertilizer production.

2) The development of private systems of fertilizer distribution and sales promotion in competition with the government-sponsored cooperatives.

3) Expansion of the IADP to additional districts, with especial emphasis on reliable water supplies.

4) Patience and vision on the part of Western enterprise in seeing the opportunity, despite maddening delays and frustrations, presented by the vast Indian market for agricultural inputs.

5) Development of indigenous extraction and refining of phosphate and sulphur.

6) Continued expansion and improvement of the research and extension services of the universities and government agencies to cope with the multitude of problems—virus, bacteria, fungus, soil deficiency of trace nutrients, and blowdown—which inevitably follow the introduction of new seeds into alien soil.

7) Pricing, taxation, and land-tenure policies that provide security for investment in land and incentives to cover the risks of new methods.

8) Enough foreign exchange to buy the fertilizer and its ingredients until India can produce most of them itself.

Despite a 1968 gain of 9 per cent in exports over 1967, India had a foreign-exchange gap of $1.4-billion last year. India has suffered considerable inflation, especially as a result of food shortages caused by the terrible droughts of 1965-67, and the 1965 war with Pakistan. But the inflation has been far less than that of most developing countries, and, relatively speaking, India has been fiscally temperate, if not conservative.

The Indian government courageously devalued rupees from 4.75 to 7.50 to the dollar in 1966, but the world demand for India's basic exports is so inelastic that the devaluation only slowly assisted in promoting exports. The rupee is probably still overvalued by perhaps 20 to 25 per cent, but an additional devaluation would be very risky politically and would accomplish little in export promotion.

India has the most rigorous system of import controls of luxury goods and consumer durables of any non-communist country. Although this creates a black market in smuggled consumer goods and invites corruption of the exchange and customs controllers, the scarcity of imported cars and other durables is visual testimony to the general effectiveness of the controls. On the other hand, India has greatly relaxed its import controls over raw materials, spare parts, and components for high-priority industrial development.

In addition to the millions of tons of P.L.-480 food grains sent by the United States in 1968 for rupee-repayment, India had to spend $250-million for food imports to avert hunger. The fertilizer, phosphate, and petroleum imports were all directed primarily at expanding food production. In the cold figures of the foreign exchange gap the tragic need for food is icy clear. When and if India, with its own resources, can nourish its soil and feed its people the gap will disappear. But unless the gap is filled for the next years with foreign

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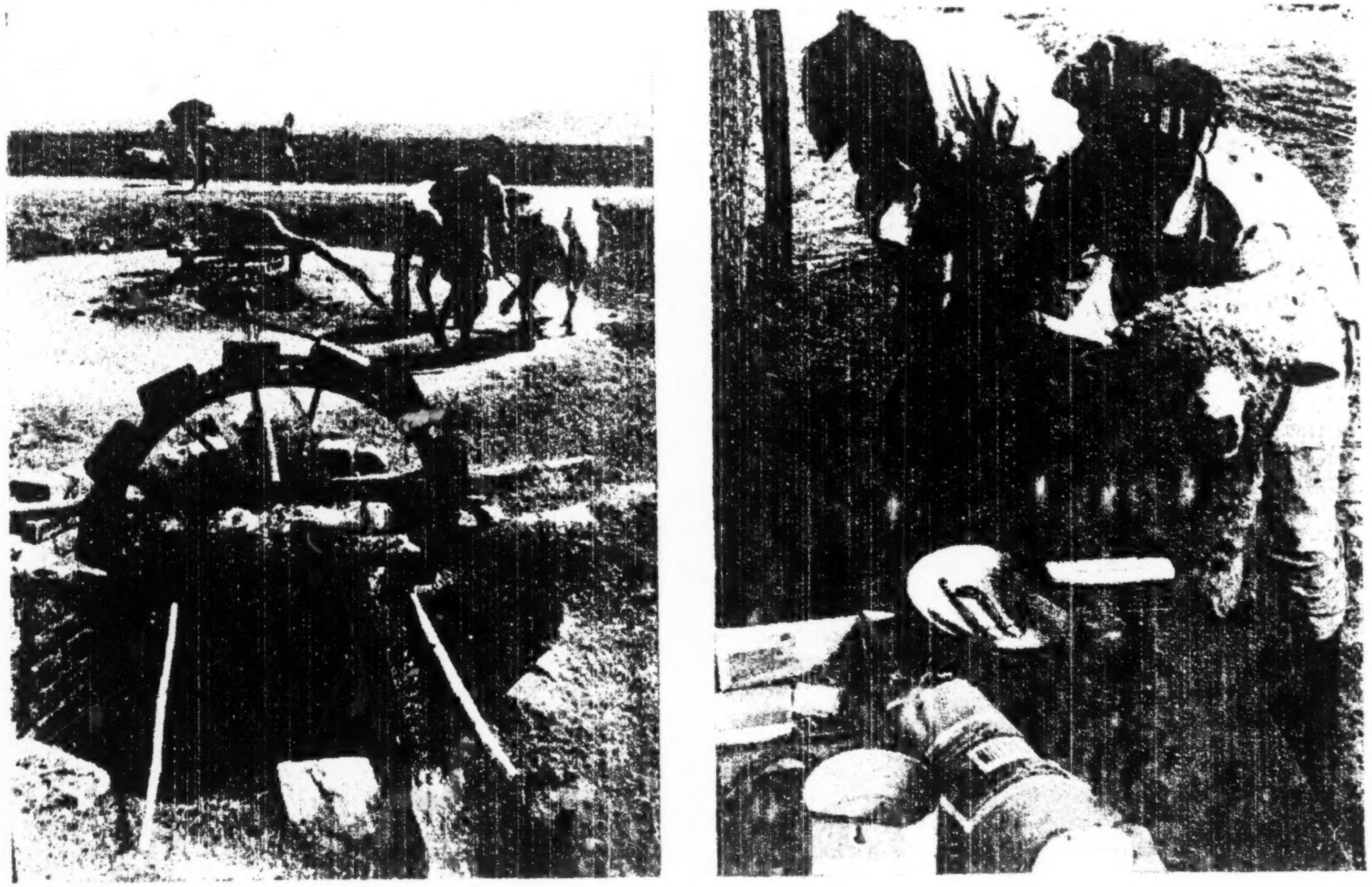


ITT-sponsored phone plant in Bangalore—foreign funds aid industrial expansion.

economic assistance, there is little hope that India can make it.

During the past twenty years, the United States has loaned or granted about $9-billion to India including about $4.5-billion in P.L.-480 food grains from our formerly embarrassing food surplus. India is the largest gross beneficiary of our aid, but has received by far the smallest per capita assistance. The largest annual amount loaned by the U.S. to India was $435-million, or about 87 cents a head—three years ago. Since then, our help has sharply declined to a probable $250-million in fiscal '68-'69.

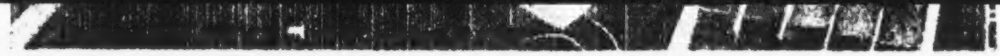
Non-U.S. loans to India, principally from the United Kingdom, West Germany, Japan, the World Bank, and Eastern bloc countries, have been on shorter maturity and tougher terms than ours. Unless these creditors accede to an extended moratorium on the $500-million now annually owed, there is no prospect of closing the gap and little political possibility that our Congress will increase foreign aid funds which are vitiated, in part, by repayments to others. If a moratorium is negotiated, the gap will be reduced to $900-million. Of this, the U.S. share should be about $650-million.

Why "should" we do anything? India's "teeming millions" will not pose a threat to us in the foreseeable future. Should we pour in more money to salvage what we've already sent? It would be cheaper to write it off. We don't need India's natural resources. Does India offer attractive markets and opportunities for investment? Yes, in the long run, but for the next twenty years it will be just as profitable and a lot more pleasant to deal with Canada and western Europe. Even with sub-

long time, if ever. Both the Soviet and Chinese Communist Parties in India are utterly irrelevant to the problems of the Indian masses. They are brutally capable—with their combinations of unemployed intellectuals and hired plug uglies—of obstructing parliamentary government, destroying property, and violently impeding production, especially in West Bengal. But they are a long way from being able to cope with India's army and central government. So, again, why should we be concerned about the country's future?

India's people compose nearly one-half of the population in less-developed countries outside of the communist bloc. It is a sizable sample of the future. At present relative rates of population growth, the less-developed countries will soon have five-sixths and then seven-eighths of total world population. What kind of company do we want as we ride our tiny pellet through space? Do we want to be surrounded by miserable masses consumed by hunger, misery, envy, hatred, violence, and disintegrated into the primary biological units from which we began our long ascent 10,000 years ago? Or would we like to make a relatively small financial bet on the hope that man can someday achieve the dignity for which we used to think he was destined?

Five years ago we were providing economic and military assistance to the less-developed countries at the rate of about $4.5-billion a year. This year, at a much higher GNP, we will offer less than half as much. If we and our like-minded friends were to loan India $900-million in the coming year, and offer the same average per capita rate of assistance to all the rest of the underdeveloped countries, including China, the total bill would be less than $4-billion, excluding debt repayment. The U.S. share of this should not be more than $3-billion—with $650-million

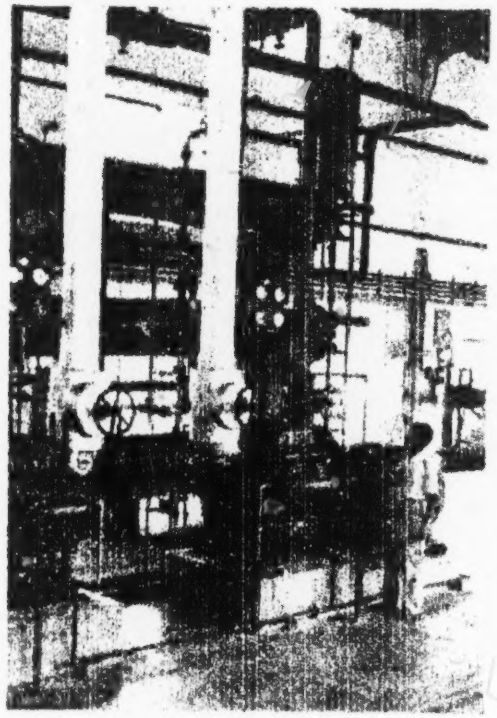


ITT-sponsored phone plant in Bangalore—foreign funds aid industrial expansion.

economic assistance, there is little hope that India can make it.

During the past twenty years, the United States has loaned or granted about $9-billion to India including about $4.5-billion in P.L.-480 food grains from our formerly embarrassing food surplus. India is the largest gross beneficiary of our aid, but has received by far the smallest per capita assistance. The largest annual amount loaned by the U.S. to India was $435-million, or about 87 cents a head—three years ago. Since then, our help has sharply declined to a probable $250-million in fiscal '68-'69.

Non-U.S. loans to India, principally from the United Kingdom, West Germany, Japan, the World Bank, and Eastern bloc countries, have been on shorter maturity and tougher terms than ours. Unless these creditors accede to an extended moratorium on the $500-million now annually owed, there is no prospect of closing the gap and little political possibility that our Congress will increase foreign aid funds which are vitiated, in part, by repayments to others. If a moratorium is negotiated, the gap will be reduced to $900-million. Of this, the U.S. share should be about $650-million.



Production of chemicals is up.

Why "should" we do anything? India's "teeming millions" will not pose a threat to us in the foreseeable future. Should we pour in more money to salvage what we've already sent? It would be cheaper to write it off. We don't need India's natural resources. Does India offer attractive markets and opportunities for investment? Yes, in the long run, but for the next twenty years it will be just as profitable and a lot more pleasant to deal with Canada and western Europe. Even with substantial U.S. government guarantees, private U.S. investment will, for a long time, provide only a small portion of the funds needed to make India self-sufficient.

Do we need a powerful counterpoise to China in South Asia? In old-fashioned diplomatic terms, perhaps yes. The departure of the British from the periphery of the Indian Ocean from Capetown to Singapore left a vacuum that India ought to fill. But the Chinese have problems of their own. They are not likely to climb the Himalayas to acquire India's food deficits. They will make border trouble—indeed they are busily at it in Nepal, in Assam, and in Burma. But India is in a far better position to cope with border troubles now than it was in 1962.

India will not turn communist for a

their seven-eighths of total world population. What kind of company do we want as we ride our tiny pellet through space? Do we want to be surrounded by miserable masses consumed by hunger, misery, envy, hatred, violence, and disintegrated into the primary biological units from which we began our long ascent 10,000 years ago? Or would we like to make a relatively small financial bet on the hope that man can someday achieve the dignity for which we used to think he was destined?

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Will India make it? Will the human race make it? It depends.

India in 1968 had a foreign exchange deficiency of $1,400-million, and there is little prospect of closing the gap in the next five years. The principal contributors to the deficit are as follows:

	Millions:
Repayments of capital and interest on loans from western Europe	**$ 500**
Food imports	**250**
Fertilizer	**250**
Petroleum	**100**
Phosphate	**15**
Nonferrous metals	**118**
All other	**167**
TOTAL	**$1,400**